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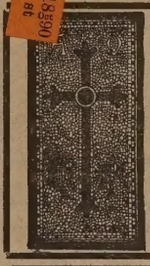

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ADVENT TIME.

BY ELLEN MURRAY

"The Lord Whom ye seek shall suddenly come to His temple."

Yes, come! We need Thee. See the darkness thick,
Surrounds us. 'Tis as when a dead man wakes,
And feeling round him, finds his coffin lid
Shut down, and with hoarse cries the silence breaks,
So do we call on Thee across the night
Of earthly sin and weakness: Come and save;
Behind us is the gloom of ignorance,
Before us but the silence of the grave.

Yes, come, our Lord! Yes, leave thy Father's throne,
And lay aside Thy glory. Leave the crowd
Of sun-crowned seraphim, that bowing low,
Open a path for Thee. The anthems loud
Of cherubim faint on th' eternal hills.
Lift up your heads, ye great gates, and let Him come,
Stand back, great suns, and part, O clustered stars,
O deep, prophetic voices hush! be dumb!

Yes! come, our Lord! We mortals of this earth
Will find a stable roof, a bed of hay
To greet Thine Advent. Yes, a mountain side
Where in chill midnight Thou may'st sleep or pray.
What have we more to give? A traitor's kiss,
Then the dread horror of the cross. That o'er—
Why, when Thy work for us is done, why then,
A grave, a taunt; what can we give Thee more?

Thou hast Thy ninety myriad and nine
Obedient worlds, that sweep their golden rounds,
In law and order, willing as Thou wilt,
Yet leave them for this world which, breaking bounds,
Is wandering like a witless sheep to where
The couching lion, with red jaws apart,
Waits for his victim. Come, O Shepherd strong!
Come, shield Thy sheep with Thine own loving heart.

O come, our Lord and Saviour! We will keep
The memory of Thy great humility
Our help against the evil tempter's power,
Our hope in the great judgment hour to be.
The shadow of Thy cross shall keep our souls
Free from the sin Thou hatest. Keep our lips
Holy to Thee, and teach our hearts to meet
With fearless courage, even death's eclipse.

Yes, come, O Lord! We need Thee. Luminous
The path Thy feet tread through the upper air.
Brighten our earthly path, protect the poor,
Break the oppressor's chain, and let the care
And woes of earth glow with Thy joy divine
Shine on the heathen's hopeless gloom, O Thou,
Our Life, our Light, our Saviour and our King!
O! hear Thy people! Come, and save us now!

THE Bishop of Chichester, the oldest prelate of the Church of England, has completed his eighty-eighth year.

CANON CURTEIS, of Lichfield, is to be the successor of the late Rev. Henry White at the Savoy chapel. He is best known for his masterly Bampton lectures of 1871, dealing with the question of Church and Dissent. He is a solid rather than an attractive preacher.

THE Archbishop of York continues to make progress towards recovery, and is now able to take outdoor exercise near Bishopthorpe Palace. He is, however, still forbidden by his medical advisers to undertake any public engagement.

TRIAL OF THE BISHOP OF LINCOLN.

JUDGMENT.

(Special Cable Message).

LONDON, Nov. 21.

This morning, at Lambeth Palace, the Archbishop of Canterbury delivered his judgment in the suit, "Read and others *v.* the Bishop of Lincoln. The last sitting of the court was on Feb. 25th, when counsel concluded their arguments, and His Grace declared his intention to take time to consider his decision. The long interval that has since elapsed is no doubt due to pressing diocesan matters which would not brook delay, and also to the intricate and difficult points raised in the case, and the Archbishop's determination to go thoroughly into the matter. He has had several conferences with his assessors to aid him in drawing up the judgment, since his return from abroad. The keen anxiety with which it has been awaited by the whole Anglican Communion was shown by the crowded state of the court this morning. The Archbishop delivered the judgment in person, and he was attended by his as-

EDWARD KING, D. D., BISHOP OF LINCOLN.

sessors, the Bishops of London (Temple), Oxford (Stubbs), Rochester (Thorold), Salisbury (Wordsworth), and Hereford (Atlay), and Sir James Parker Deane, Vicar-General of the Province of Canterbury.

The charges brought against Dr. King were as follows:

1. Altar lights.
2. Mixed chalice.
3. Eastward position.
4. Permitting the *Agnus Dei* to be sung.
5. Making the sign of the cross.
6. Making the ablutions.

The Archbishop now ruled that:

1. The lighting of candles when not needed for purposes of illumination, but as ceremony, was not illegal.
2. The mixing of the chalice, *i. e.*, adding water to the wine, should be done before the service.
3. The eastward position is legal provided that the manual acts in the consecration are visible to the congregation.
4. The singing of the *Agnus Dei* is legal.
5. Making the sign of the cross at absolution and benediction, illegal.
6. The ablutions are legal.

The judgment was to have been given on the 31st ult., but was postponed on account of the death of the Archbishop's eldest daughter.

The Archbishop's decision has been awaited with the deepest interest, as it was felt to involve not only the questions of ritual directly at issue, but, in the event of an appeal by the Church Association, the ultimate authority of the Archbishop's court. If the Association should be successful in carrying it to the Privy Council, the case would involve the gravest questions as to the mutual relations of Church and State. It is doubtful if the Bishop of Lincoln, or the Archbishop himself, would admit the supremacy of a secular tribunal.

THE names of Englishmen are being solicited to a petition to the British government to use its great influence with the Egyptian government to put a stop to the illegal and shocking mutilation of the monuments and sculptures of old Egypt. A list of American names will be forwarded by the Rev. Dr. Winslow to the British Museum, to be placed in the proper hands, and he asks for signatures from our people for that petition. [The Rev. Dr. Winslow's address is 525 Beacon st., Boston.]

DR. PHILPOTT'S retirement from the see of Gloucester entitles Dr. Moorhouse, who was appointed Bishop of Manchester in 1887, but who had been Bishop of Melbourne during the previous ten years, and vicar of Paddington from 1869 to 1876, to a seat in the House of Lords. The retiring bishop was consecrated twenty-nine years ago and in the same year Dr. Thomson, who, however, is twelve years his junior, was appointed to the see of Gloucester and Bristol, to be translated about two years later to the arch diocese of York. Long as this record of episcopal service may seem, it is beaten by that of Dr. Pelham, who has been Bishop of Norwich since 1857.

THE Church mourns the death of the Rt. Rev. John Watrus Beckwith, Bishop of Georgia. He was stricken with paralysis on Saturday and passed to his rest on Sunday, Nov. 23d. He was born in Raleigh, N. C., Feb. 9, 1831. He was ordained deacon in May, 1854, and priest, in 1855. His first parish was Calvary, Wadesboro, N. C., from thence he removed to All Hallows, Anne Arundel county, Md. At the breaking out of the Civil War, he went to Mississippi, and subsequently to Alabama. At the restoration of peace, he became rector of Trinity church, New Orleans, where he remained until his consecration to the Episcopate. He became Bishop of Georgia, April 2, 1868. He was a very brilliant preacher, and a wise administrator of his diocese.

THE Rev. J. J. Stewart Perowne, the bishop-designate of Worcester, was born at Burdwan, in Bengal, in the year 1823. He was a member of a family of French extraction which took refuge in England at the time of the revocation of the edict of Nantes. After receiving his early education at Norwich Grammar School he entered Corpus, Cambridge, where his career was a distinguished one. He was D.D. of his own university (1873), and received the same degree as an honorary distinction from the University of Edinburg in 1884. In 1875 he was appointed an honorary chaplain to the Queen, and in 1878 he was nominated, on the recommendation of Lord Beaconsfield, to the deanery of Peterborough in succession to Dr. Saunders. It should also be mentioned that he was a member of the company engaged on the revision of the Old Testament, and also of the Royal Commission on Ecclesiastical Courts.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, NOV. 8TH.

Several changes in the Episcopate have taken place recently. Dr. Harold Browne, the successor of Samuel Wilberforce in the see of Winchester, has resigned his charge owing to enfeebled health and old age. Lord Salisbury has transferred Dr. Thorold, of Rochester, to the vacancy thus created. The appointment is one which, although a surprise, is generally approved. Dr. Thorold is a decided Evangelical in his views, but since his elevation to the Episcopate, has developed a more tolerant spirit than was to be expected at the time of his consecration, and as a working Bishop, there are few to equal him on the Bench. For the vacancy thus caused at Rochester, a diocese which takes in the greater part of London, south of the Thames, Dr. Randall Davidson, the present Dean of Windsor and formerly domestic chaplain to the late Archbishop Tait, has been selected. The appointment of so young a man came as a still greater surprise than the former one and in many quarters has been severely criticised. Dr. Davidson is a Low Churchman with Broad leanings, with little love for the Catholic party. He is a shrewd man of business, ambitious and clever without being brilliant. An ardent devotee of the late Dr. Tait, he believes that the mantle of that Archbishop has fallen upon his shoulders. But that has to be seen. What is certain is that he is regarded with much favor by those of high standing and authority in the Church, and he made himself very popular amongst the visitors at the last two Pan-Anglican Conferences with which he had much to do in the matter of organizing.

The aged Dr. Philpotts has also resigned the see of Worcester, after an Episcopate of many years. His successor is the Very Rev. Dr. Stewart Perowne, Dean of Peterborough, who is best known for his work on the Psalms and his position as one of the Old Testament Revision Committee. This appointment is not one that has aroused much enthusiasm, for at the age of sixty-eight, it is hardly possible for a man to attempt the government of a diocese like Worcester with Birmingham in its centre, with very great efficiency. But in all three selections Lord Salisbury seems to have been actuated by a desire to impress upon the Church at this time the necessity for a better understanding between the contending parties. Both Dean Davidson and Dean Perowne have been busy with suggestions making for peace—mutual toleration and forbearance—but little has come of them at present, yet I think we are certainly likely to hear of the latter's *eirenicon* again.

Another appointment which calls for notice is that of the successor to the late Dr. Liddon in the canonry of St. Paul's cathedral. For this important post, the Rev. W. C. E. Newbolt, principal of the Ely Theological College, has been selected. The new canon is in his views identical with his predecessor, and, although a preacher of some mark, it is not an easy task to follow so brilliant a theologian and divine as Dr. Liddon.

Bishop Smythies of the Universities' Mission to Central Africa starts for his diocese on Monday next. He has been in England since April owing to an enforced absence from his field of labor through ill-health. He has been working very hard in behalf of the mission during his sojourn with us here at home, and righteously complains of the falling off of income when he, or other members of the mission, are away in Africa and so not able to plead their cause. However, he has done excellently well this year, and the mission will not, as they had to do last year, sell out of its capital reserve. The Bishop took farewell of his friends in England on Monday at a service in St. John's, Red Lion Square, when he spoke encouragingly of the work, though he had to deplore the loss of yet another member of their band of workers, Mr. Ellis-Viner, the news of whose death had only that day been received from Zanzibar. Truly if the blood of the martyrs is the seed of the Church, there should some day spring up in that part of Equatorial Africa, a branch of the Catholic Church, full of strength and vigor for the glory of God and the salvation of souls.

Bishop Smythies in his farewell address referred to the feuds between the different missionaries who belong to the various denominations. "It requires two to make a quarrel," he said, "and I may safely say of those who are associated with me in this work that they are most deeply impressed with the folly of Christians flying at one another's throats in the face of heathenism. Of course if we go to a country like Africa and consider the Roman Catholics whom we come across there as very much the same as heathen, it is impossible to avoid deadly feuds. It must be so; but if we remember that the vast amount of truth which we hold in common is infinitely greater and deeper than the differences which separate us, then I see no difficulty in our work."

Very few missionary bishops have made such an impression on the public mind as Dr. Smythies. He is beloved by not a few and never fails to win the respect of all with whom he comes in contact, whether it be the high officials of the Foreign Office, the German Chancellor (with whom he has had an interview in Berlin), or the working man in his old parish in Wales, all alike see in him a true Christian, zealous alone in his desire for the spread of the Master's Kingdom.

On the opposite side of the African Continent, I hear of open ruptures in the mission on the Niger, which is under the supervision of Bishop Crowther, the negro Bishop, who is generally made such a fuss of when he visits our shores for the Pan-Anglican Conference, or other cause. Racial animosity seems to be the basis of the quarrel, and it will be no slight task, if that be the case, for the Church Missionary Society to settle things amicably. Already five ordained and three unordained natives have been dismissed, and the Bishop has resigned his position on the finance committee, as one of the men dismissed is said to be his own son.

Our diocesan conferences have, most of them, just held their sessions. These bodies, although elective, have no legislative powers, but their discussions are fruitful of much that is of benefit to the Church. One topic that was almost universal at the conference this year was the present position of voluntary schools. The Church of England educates by far the larger proportion of the children of this country in her schools, teaching them as well as the rudiments of knowledge, a little Christian doctrine and morality. The political party bitterly opposed to her, regard with envy and hatred her possession of so powerful a card in her hand, and everything is done that can dispossess her of this advantage. The government board schools in which the teaching of religion is prohibited, are supported entirely out of the rates; the voluntary schools are maintained by the "Krant" (merit) they earn from the education department, and the voluntary offerings of Church people. The struggle for existence is very keen, and many sacrifices have been made by individual clergymen to keep their schools open. In London and the larger towns the fight is more severe than in the rural districts where the Church is practically uninterfered with. But the bitter opposition to the Church schools, very often led by the Dissenters who are intensely jealous of the hold the Church has upon the children of the country by the possession of their schools, is likely to meet with a smart rebuff at the elections to the school boards next year, for the rate payers are beginning to find out for themselves that boards are very expensive luxuries and practically uncontrollable. There have been recently sundry exposures of the mismanagement, the jobbery, the jerry-building of the London school board, and the fact that the average cost per child in the board schools is more than double that in the voluntary schools is a hard nut for the secularist party to crack when they come to be tackled with it at the polling booth.

The diocesan conferences have, as I said, been very earnestly considering the best means of helping the schools in the struggle to exist, and in nearly all the dioceses a scheme for the federation of schools in districts for mutual help and support has been generally approved. The question of free education is likely to come to the front when Ireland no longer blocks the way, and there is sure to be a fresh attack upon our schools then, but many persons in the Church think that the schools will benefit considerably by the adoption of the "free" ticket, if the supporters of voluntary schools in Parliament are keen in looking after their interests.

The commemoration services on All Souls' Day are decidedly on the increase in the country, the Guild of All Souls—the largest guild in point of members in the Church—being very energetic in promoting the objects for which it was founded. In 115 churches, Vespers for the Dead were said overnight, and in the early morning of Monday, the 3rd inst., there were requiem Celebrations in 250 churches. At St. Alban's, Holborn, the ritual closely followed the Roman rite. Black vestments were worn, and a catafalque which stood in the midst of six lights in the chancel, covered with a black pall with white cross, was solemnly aspersed and censed. The liturgy was mutilated by the omission of Creed and *Gloria*, which is, perhaps, permissible, but the Lord's Prayer, the Collect for Purity, the Ten Commandments, and the Blessing, were also absent. To my mind, this is a ceremony with little to recommend it. It is a slavish imitation of Roman ritual which is so dear to a sincere but foolish body of clergy and laity in our own Communion. Even *The Church Review*, a journal which would be more influential to-day had it not chopped and changed again and again in its views on the ritual question, is stirred to the depths by this service. "We do plead," the editor says with reason, "for a little consideration for the Book of Common Prayer, until alterations have been made by lawful authority. . . . This tampering with the Prayer Book is a two-edged weapon, and Protestants may take liberties with it in a direction which would be scouted by all Catholics, but what can we say if we take similar liberties? We have a hard enough task already to promote Catholic principles and practices; we have, at least, a right to demand that our work shall not be made more difficult, if not impossible, by the action of our friends."

This is only the rumbling before the storm. There is a strong feeling of disapproval abroad at the manner in which the services at St. Alban's are conducted. I could mention several practices at the church which, were they to come before a competent tribunal, and one that was recognizable by Churchmen, must be condemned. One regrets to have to write in this way, but there is no disguising the truth, and perhaps if it had been spoken before there would have been no occasion to have mentioned it now.

The Salvation Army is very much to the fore just now. The death of Mrs. Booth, a wonderful woman with remarkable powers for preaching, and her extraordinary obsequies attracted much public notice. But still greater attention is being given to a book which the "General" has lately put forth with a plan of his own for the salvation of body and soul of the residuum of mankind to be found in our London slums and alleys. I have not the space now to enter fully into it, but I will just say this: The "General's" plan is characterized by a boldness of conception, which, of itself, attracts people to it. There is nothing absolutely new in his ideas, but he writes them down with an absolute faith in his own powers, and the general body of the public, who know little of such matters, are taken in, and exclaim: "Why not let him try?" He asks for a million sterling. Well, he will probably get a good round sum, and if he only does a tenth part of what he says he is capable of doing, the money will be well spent, but I have no faith in it. The cure will be found to be worse than the disease, and when the plan is set in motion, London will be inundated by all the loafers in the kingdom who will come, not for the prospect of being made "Hallelujah" lads of, but for the little scraps of relief that are part of the General's plan.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

At the Clericus, Tremont House, on Monday, Dec. 1st., at 11 A. M., by the request of the dean and others, the Rev. Henry C. Kinney will read a paper on the opening of the World's Fair on Sunday. It is hoped there will be a large attendance of clergy.

There will be a "Retreat Mission" held at All Saints' church, Ravenswood, the Rev. C. R. D. Crittenton, rector, commencing Saturday, Dec. 13th, and ending Monday morning, Dec, 15th. The missioner will be the Rev. Theo. Riley, S. T. D., of Nashotah, who will deliver four sermons on the following subjects: 1. Importance of religious ideas and practices. 2. Jesus Christ, the Way, the Truth, the Life. 3. The Method of Religion (covering the ministry, the Sacraments, the Church, etc.). 4. The Results of Religion. There will be two Celebrations on Sunday at 8 and 10 A. M., and on Monday at 7 A. M. There will also be an address to men and boys, at 3 P. M., Sunday.

One of the most interesting of the charitable works in Chicago is that of the Waifs Mission, among the newsboys and bootblacks of the city. While it is not conducted under the auspices of any Christian body, there are none who refuse help and interest in a work so pathetic and unique. One of its features is the annual Thanksgiving dinner, given on the Sunday before that holiday. Last Sunday a thousand little ones were gathered in the large armory on the lake front, and after a bountiful dinner, were entertained by short addresses and a good deal of music. The music on this occasion was rendered by the choir of Calvary church, who sang "Ye shall dwell in the land," "Praise the Lord, O my soul," and Dudley Buck's "Rock of Ages." The soprano solos were taken by Master Harry Truax, whose voice gave evidence of careful and intelligent training. He also sang "Home, Sweet Home," with such pathos as to make a profound impression upon the somewhat turbulent audience.

While throughout the civilized world, interest in working girls is at present general and keen, comparatively few Church people realize that a powerful instrumentality for their benefit exists under the control and direction of our own Church, viz.: the Girls' Friendly Society. In order to extend the knowledge of this society, its aims, scope, and methods, a meeting was held in Grace chapel recently at which seven ten-minute papers were read by workers from various city branches, the discussion following being open to all present. The introductory paper, on "The diocesan aspect of the Girls' Friendly Society" was given by Miss Groesbeck, the president of the G. F. S. in the diocese of Chicago. "How to make the Girls' Friendly Society a power in our city life," was next treated by Miss Fanny Gary, of St. James' branch; "The advisability of conducting the Girls' Friendly Society, as far as practicable, on club lines," was the subject of a paper by Mrs. Coleman, secretary of Grace Branch; "How to arouse an intelligent interest in our elder members," was the title of the paper read by Mrs Becker, secretary of St. Clement's Branch. Mrs. Perry, of St. James' Branch, gave a paper entitled "Should Honorary Associates have more than a monetary interest in the Society." "The chief practical qualifications of the Working Associate," were treated by Miss Wood, secretary of St. James' branch, while Mrs. Ward, of Grace branch, brought the discussion to a a fitting climax in her paper entitled "Shadows, or the spiritual aspect of the Girls' Friendly Society from an Associate's point of view." In spite of the rain, there was a large attendance of ladies representing many of the city parishes, and very

genuine interest was manifested. Grace branch of the G. F. S. enters upon its third year of existence with every indication of vigor and promise of growth. Fifty-eight girls and seven Associates] more than comfortably filled the four rooms in the Guild House at the last meeting, when letter-writing, literature, spelling, knitting, and Kensington classes were all in operation, with dancing making merry the closing half hour. Very valuable aid can be rendered the society if parishioners, who in any capacity employ girls, will notify Mrs. Ward or Miss Kinnear when they have situations to offer. Reliable girls are constantly needing positions and a new feature of this winter's work is the providing of employment for the members.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Monday evening, Nov. 17th, the Hospital Saturday and Sunday Association held a meeting at St. Luke's Hospital, President G. M. Miller in the chair. The meeting had more especially to do with the nomination of ladies to the Woman's Auxiliary of the association, which was organized last April. Mr. Walter H. Lewis, in behalf of the committee, reported the names of Mrs. Richard Irwin, president of the association, and of several other prominent ladies who were elected members. The association was to hold its first regular meeting at the house of Mrs. Irwin, 12 West 36th st., on Monday, Nov. 24th, at 3 P. M.

According to the terms of agreement of consolidation between the church of the Nativity and the church of the Holy Innocents', made in March, 1889, a new church was to be built in Harlem for the joint use of the two congregations, the former to contribute $60,000, and the latter about $3,200. After the consolidation, however, the vestrymen of the Harlem parish opposed the proposed erection of the new church and remained absent from the vestry meetings. Although a mandamus was secured compelling their attendance, they did not give up their opposition, and with ex-Judge Arnoux as their attorney, endeavored to procure an injunction restraining the present vestrymen who were elected last April, from taking any action in regard to the church property. The court denied the motion, when the plaintiffs brought action to test the election of the vestrymen. They contended that the April election was illegal, and that the old vestry of Holy Innocents was alone empowered to act in church matters. They also tried to enjoin the demolition of the old church. The action was recently tried, and Judge Beach decided in favor of the defendants. The church of the Nativity people are naturally much delighted over the victory and the result is that plans are already drawn for a handsome church, which will be erected in Harlem as soon as possible. The rector of the consolidated churches is the Rev. Edward Kenney.

On Nov. 17th and 18th, was held at Annex Hall the annual convention of the Church Temperance Society. The first session in the afternoon was devoted to business, Dr. W. R. Huntington presiding. In a few words he said that though there were some discouragements, he had the feeling that deep down the society was doing good. It principles were sound and true, and it was largely connected with that great question of the day, the social question. The general secretary, Mr. Robert Graham, read the annual report, which with few changes was adopted. He was re-elected, as was also Mr. Irving Grinnell, as treasurer, and the Rev. L. M. Dorman, as editor of *Temperance*, the organ of the society. At the public meeting in the evening, the Knights of Temperance were present in full regalia, the Bishop presiding. The society, he said, was working on the right lines, and that gave assurance of the future. The difference between the two great camps concerned about the drink question, was that one was working without and the other within, the first relying on the force of law, and the other on the religion of Jesus Christ. There could be no doubt about the ultimate triumph of the latter. Addressing the Knights of Temperance, he said that temperance was a rule which bore in all directions. In all the world no other principle could be of more value. The question was about ruling or controlling one's self, and not allowing the servant to be the master. He then introduced Bishop Coleman, who spoke on the basis, principles, and objects of the society, endorsing them fully and unqualifiedly. He had been a total abstainer 53 years, but never more than now did he believe in including partial abstainers also on equal terms. He believed in the entire wisdom as well as the necessity of such a basis, and said it was the only basis on which to win. It was the very essence of common sense, and God and His Word could be appealed to in support of it. He then touched upon the principles and objects of the society. The chairman next introduced the Rev. Dr. Crosby, who deeply regretted that in this war against intemperance, the forces were divided and fighting one another, instead of the common enemy. Dr. Satterlee began by speaking of the responsibility of voting, saying that the ballot was a sacred trust. He then spoke on the substitutes for the saloon, saying that when in England last summer, he looked into the Lockhart cocoa rooms, of which there were now 60 in London, mostly self-supporting, and doing a great deal of good; into the aerated bread rooms, the workingmen's clubs, the cold water swimming baths, the co-operative shops, etc. In the coffee and cocoa rooms there was everything to attract, except liquor. The great need was of something to take the place of stimulants and substitutes like those mentioned would yet be found in America. Still, there was no moral force in coffee, and it was necessary for workers to go among the people and teach them to enjoy themselves in a rational way.

At the public meeting on Tuesday evening, Bishop Doane presided. On the Sunday previous, he said he had preached on temperance, or the duty of self-control. He had not been given to preaching politics in the pulpit, but he considered this a great religious and moral question. It was a question to be lifted out of politics. As to high license at Albany, it could not be trusted in the hands of either party, both being afraid to touch it. Dr. Greer discussed the question of rescue work in large cities. Other speakers were the Rev. S. H. Hilliard, of Boston, who told of the increasing interest in coffee house work in that city; the Rev. Mr. Lubeck, of St. Timothy's, who spoke on juvenile work, especially addressing himself to young men; and the Rev. Mr. Steen, of Ascension chapel, who told what the Band of Hope had accomplished in his parish.

The third annual meeting of the Society for the home study of the Bible and Church History was held at 9 University Place, on Tuesday afternoon, Nov. 18th, Bishop Doane presiding. According to the report of the secretary, Miss Smiley, the receipts for the past year had been $1,482.82, and the expenditures $1,381.06. Addresses were made by Prof. Walpole and Dr. Greer. After Dec. 1st, the society will open a library at 9 University Place, which will embrace 1,000 volumes, including the best biblical and theological works, and, aside from fiction, the brighter class of reading for young people. The library will be in room 32, and will be open from 2 to 5 P. M.

On St. Andrew's Day, Sunday, Nov. 30th, will be dedicated the new St Andrew's church, at 127th st. and 5th ave. At 8:30 A.M. will be the celebration of the Holy Communion, with brief address by the rector. At 11, will be the dedication service, the Bishop preaching the sermon. On every night in the week except Saturday night, there will be musical services, with preachers in the order of the Rev. Drs. D. P. Morgan, Stanger, Greer, Mr. Draper and Dr. Dix.

GENERAL THEOLOGICAL SEMINARY.—On Nov. 10th, at Evensong, the Bishop of North Carolina spoke to the students of his work and asked for men; on the following night, before the Missionary Society, the Rev. H. R. Sargent told of his work among the negroes in Memphis, and on Friday night, Nov. 14th, the Assistant-Bishop of Minnesota and the Rev. J. B. Halsey made two excellent addresses before the society. Tuesday night, Nov. 18th, the Rev. President Smith read a thoughtful paper on "Missions," and the following night a talk on "Marriage and Divorce" was given by Dr. Dyke. Friday, Nov. 21st, the third meeting of the Fortnightly Club was held, and a most admirable essay on "The Church the Leader in Social Problems" was read by Mr. Shumacher, of the senior class. An animated and interesting discussion followed. The two new dormitory buildings—Dodge and Kohne—are rapidly approaching completion, the plastering having been begun. These complete the east quadrangle, and make a very perfect and uniform line of buildings.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

Wednesday, Nov. 19th, was a bright day in the history of the Italian mission, of Philadelphia, for on that afternoon, the faithful missionary, the Rev. M. Zara, saw accomplished in the formal opening of the parish building, that for which he has long and faithfully labored. It is a three-story structure of brick, with terra-cotta trimmings, 38 by 60 ft., just east of the chapel, which, owing to the growth of the work, must needs be torn down in the spring and rebuilt, much enlarged. This is now an old structure, illy adapted to Church purposes. In an address which the Bishop made, he said that the work divides itself into two classes, the strictly religious work and the educational. The Rev. Mr. Zara wondered how he had succeeded. When he started the work there were only a few scholars, now they number from 50 to 70, and the services of the church are so well attended that it is neces ary to enlarge the building. The Italians, when under good influence, make good, law-abiding citizens. He also addressed the Italians present in their own language. Following this, the Bishop, in a formal manner, blessed the building. In addition to what is now in hand, about $4.000 will be needed to complete the chapel.

On Sunday evening, Nov. 16th the members of St. Timothy's Workingmen's Club and Institute formed at the Institute building and marched in a body to St. Timothy's church, Roxborough, to hear the 17th annual sermon, which was preached by the Rev. A. B. Conger, rector of the church of the Good Shepherd, Rosemont. The club was organized on Nov. 20, 1873; on Nov. 20, 1877, the commodious Institute building opened. Since its foundation, over 1,900 men have been connected with it. The anniversary exercises were held on Thursday evening, when addresses were made by the president, the Rev. R. E. Denison, and others, and the annual reports were read, after which there was an entertainment, which was followed by the annual supper, which was served in the gymnasium. There are 203 members in good standing; 14,355 have visited the Institute during the evenings of the past year. The library received during the past year, 115 books, and now numbers over 4,000 volumes. The gymnasium is 30x50 ft., and apparatus of the latest improved designs, have been added. A new and, it is hoped, profitable feature of the educational work has been begun by the introduction of the classes of the University extension. There is a beneficial association connected with the club. St. Timothy's Building and Loan Association had by the last report, 1,583 shares; receipts, $42,160 33; disbursements, $41,546.-63; assets, $99,310.59.

By a resolution of the Clerical Brotherhood, the Bishop of Western New York delivered an address in the church of the Holy Trinity, Philadelphia, on "The present outlook of the Gallican Church in rests, and the recent accessions of the Utrecht Bishops to the movement represented by Pere Hyacinthe."

The annual meeting of the Woman's Auxiliary was held in the church of the Ascension, Philadelphia, on Thursday, Nov. 20th, at which there was a very large attendance. The opening address was made by the Bishop. The Rev. Wm. S. Langford, D. D., spoke in most earnest terms of the great good which had been accomplished through the labors of the missionary bishops. Bishop Whitaker then spoke of the work in Mexico and Cuba. The Ven. Archdeacon Moran of Annapolis, spoke of the work among the colored people, in which he referred to their increasing numbers and the importance of the work. He urged the establishment of colored industrial schools. Miss Sybil Carter suggested that the Enrollment Fund be used for the endowment of missionary episcopates and the support of aged and infirm clergymen. The Bishop spoke in favor of the scheme and also read a pamphlet by Miss Emery, entitled "Ten Days in South Dakota." The Indian children who were present, then sang several hymns. In the afternoon Miss Spencer spoke of what was being done in China. Bishop Talbot, of his work in Wyoming and Idaho, Miss Sybil Carter of the work among the Indians, and the Rev. Henry L. Phillips on the work among the Freedmen.

The Rev. T. William Davidson, minister in charge of the mission of St. John the Divine, has arranged the following series of special Sunday and Friday evening Advent and pre-Lent sermons and addresses: Nov. 30th, the Rev. Prof. Ezra P. Gould; Dec. 5th, Mr. Wm. M. Runk; 12th, C. Stuart Patterson, Esq.; 14th, the Rev. Benjamin Watson, D. D.; 19th, Mr. William Waterall; 28th, the Rev. James S. Stone, D. D.; Jan. 25th, the Rev. G. H. Kinsolving; Feb. 8th, the Rev. Jos. N. Blanchard.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

CITY.—Not long since, it was announced that a gift had been made to the cathedral of funds to erect a $10,000 school house, provided a guild hall was erected at the same time. Pledges toward the latter object now aggregate $3,125, which thus far has come in without solicitation. Ground will be broken for the new buildings in the spring.

The Bishop issued a pastoral recommending that Thanksgiving Day offerings be devoted to St. John's Home.

NASHOTAH.—Nashotah House has received a bequest of about $6,500 for the endowment fund by the will of the late Margaret Belden, of Norwalk, Conn. The testator died some years ago, but the amount went first as a life interest to another person, who has just died. The bequest was an entire surprise to the president and the trustees of Nashotah.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. C. W. Ivie, rector of Grace church, E. D., tendered his resignation on Sunday, Nov. 9th, having accepted an invitation to become rector of a church at Waukesha, Wis. The only reason given was that Mr. Ivie believed that a change of climate would benefit his health, which was poor. His relations with the church were of the best, and his departure will be much regretted. His resignation will take effect on Dec. 1st.

In the week beginning Nov. 16th, the guild of All Saints', the Rev. Mr. Boyd, rector, held an annual three-days' festival, the receipts to be devoted to the fund for erecting a new church. In the same week, the members of St. John's church held a fair in the choir room.

Since the Rev. Dr. Johnson, so long rector of St. Mary's, was brought home from Oyster Bay last August, where he suffered from a stroke of paralysis, he has been confined to the rectory, where he died, on Thursday afternoon, Nov. 20th. On the Monday following, at 9 o'clock, the Rev. Dr. Haskins, of St. Mark's, together with the Rev. Mr. Bellinger, assistant at St. Mary's, celebrated the Holy Communion. At 11:30 the Bishop conducted the regular funeral ser-

vice, assisted by the Rev. Dr. Smith, of Jamaica, and the Rev. Dr. Cornwell, of Brooklyn, both having been assistants at St. Mary's. From 9 till 11:30, the casket remained in the choir of the church. Dr. Johnson was born in Brooklyn, in 1812, studied at the General Theological Seminary, and shortly after his ordination, established the parish of St. Mary's, in a district school house. At the end of a year, he went to Michigan City, when, on preaching in Trinity church, in Advent, 1836, he was invited to the rectorship, at $1,500. On account of failing health, he afterwards returned to Long Island, and was assigned to St. John's church, Islip, and afterwards organized the Seamen's Mission, in New York. In 1859, he was again invited to become rector of St. Mary's, and ever since has held that position. The building of a new church soon followed, which was consecrated in 1862. Dr. Johnson was connected with many of the charitable institutions of Brooklyn, was one of the trustees of the cathedral, had been a member of the board of the Church Charity Foundation, and was the first president of the Choir Guild of the diocese. He was universally respected by his brethren of the clergy, and none will lament his death more than the poor whom he ever cared for and befriended.

St. Chrysostom's church, which was founded by Archdeacon Stevens a year and a half ago, has steadily and rapidly grown in strength, and has just been constituted by him an independent parish.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

STEVENS POINT.—The two weeks' Mission at the church of the Intercession, began on Sunday, Nov. 2nd, with a low celebration of the Holy Communion at 7:30 A. M. Matins was said at 9:30, and at 10:30 there was a second Celebration, with a sermon by the Bishop, the missioner, on "Grace." At 3:00 was the children's service, and in the evening the Rev. Father preached on "The Person of Christ." On Monday evening, he confirmed and addressed a class of 23, impressing upon the newly-confirmed how they were "sealed" and "anointed" in the laying on of apostolic hands. Wednesday and Friday of each week, the Bishop preached at the evening Mission service, subjects, "The Resurrection," "The Atonement," "The Rule of Faith," "The Saints and the Waiting Dead." The Rev. Fr. Merrill, general missionary, gave instructions Tuesday and Thursday evenings, on the Sacraments of Holy Church, and the rector of the parish, the Rev. Fr. Weller, preached on "Worship" and the Gospel for the week. The Sisters of the Holy Nativity held daily Bible and Prayer Book classes, and met the Altar Guild and the Guild of St. Agnes in regard to their practical work. The Sisters also gave a short instruction to the children of the Sunday school, on Nov. 9th, and held a first communicants' class. Special and sincere interest has been shown at all times amongst the parishioners, and many have acknowledged themselves awakened to a new life of zeal and devotion for the Church and her ways, and a kindling in their own hearts in the love of the Master. The daily Celebrations have been well attended. Much has been due to the conscientious, painstaking, personal work beforehand of the curates of the church of the Intercession, who, with the good rector, are seeking earnestly and prayerfully to build up the parish to the greater glory of God in the Catholic Faith.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

PLAINFIELD.—The 20th anniversary of the rectorship of the Rev. Erskine M. Rodman, was held in Grace church, on Sunday, Nov. 2nd, and the ensuing week. There was an early celebration of the Holy Communion on Sunday at 7:30 o'clock A. M.; Morning Prayer, historical discourse by the rector, and Holy Communion at 10:30 A.M.; children's service at 4 P. M.; and evening service with sermon by the Bishop. There was a full church, and much interest was manifested in the occasion. The rector presented in the historical discourse, the following statistics as showing the growth of the parish: Number of families in the parish in 1870, 71, remaining at the present, 17, added 114, total 131; number of persons baptized, adults 29, infants 254, total 283; confirmed, 221; marriages solemnized, 106: funerals, 149. Divine service has been held 4,167 times, the Holy Communion celebrated in church on 701 days, and in private 172 times. The contributions of the congregation, for all Church and benevolent purposes, have amounted to $135,000. During the week the Rev. Drs. Langford, Van De Water, and Glazebrook, and the Rev. Messrs. Henry M. Barbour, and O. S. Bunting, delivered sermons each night.

It is proposed to build a new church for Grace parish after the model of that at Olean, N. Y., and of Trinity church, Sing Sing, to seat 720 people, at a cost of not over $30,000—$40,000. There is now in hand $18,500, of which about $11,000 was contributed in cash and subscriptions on the anniversary Sunday.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

NORWICH.—Important though not very extensive alterations have been made in the interior of Trinity church. The pulpit and lectern have been moved outside of the railing which formerly inclosed them, the room being obtained by removing the rail toward the altar several feet. Four pews on either side of the chancel were also removed, on the one side to make room for a beautiful memorial font, given in memory of Mr. William Fitch, and Fanny R. Fitch, and the space on the opposite side is used for clergy stalls. By the improvements made the sanctuary is reserved for the Communion Office.

PLYMOUTH.—The Bishop visited St. Peter's church, on the morning of the 22nd Sunday after Trinity. Seven persons for Confirmation, with one, in private, on All Saints' Day, were presented by the rector, the Rev. William E. Hooker.

SALISBURY.—St. John's parish has recently raised $1,000, which, with $500 promised for the purpose by Mr. J. Scoville, will be used in purchasing a new organ.

KENT.—In St. Andrew's old parish the work moves on regularly and smoothly. The services have been well attended this summer. In addition to those in the parish church the rector has held occasional services in the school houses at South Kent and Macedonia which have also been well attended. Wednesday, Aug 20th, the boy choir of the church of the Ascension, New Haven, Conn., rendered the musical part of the evening service. The address of Archdeacon Kirkby, who spoke on his work in the Hudson Bay Territory, where he spent many years, was a particularly happy one.

NORTHFIELD.—The Bishop visited Trinity parish on the afternoon of the 22nd Sunday after Trinity, and confirmed two persons. The Rev. W. E. Hooker is priest in charge, and Mr. W. H. Hutchinson, of the Berkeley Divinity School, the lay reader of the parish. The church has been thoroughly renovated this summer, the walls and seats repainted, the seats and other woodwork oiled and varnished, and it now presents an attractive interior. In addition the northern roof has been re-shingled. The expense for this work has been borne entirely by the parish, including a generous donation from the Ladies' Society. Few country churches are kept in better repair than this, and the credit is entirely due to the energy of the people here. The future of this parish has been brightened by a gift of $3,000 from the will of the late Wm. L. Gilbert, of Winsted. As the deceased was not a Churchman, the remembrance was totally unexpected.

THOMASTON.—The Bishop visited Trinity parish on the evening of the same Sunday. A class of nine persons was presented for Confirmation by the rector, the Rev. Arthur T. Parsons. A remarkable feature of the class was its consisting of young men, a very rare circumstance.

EAST PLYMOUTH.—Among the communicants of the ancient parish of St. Matthew's of which Bishop Griswold was once rector, is an aged lady, who is drawing near to a century of human life. She was confirmed by the Rt. Rev. Abraham Jarvis, second Bishop of Connecticut, who died in 1813. Although unable to attend upon the public services of the Church, the Holy Communion is celebrated from time to time in her own home. She received the "comfortable Sacrament" on her 96th birthday, in the mid-summer.

But little remains of what was once a considerable parish. The venerable church was re-modelled about 20 years ago through the labors and liberality of the Rev. Collis I. Potter.

WATERTOWN.—The Rev. Herbert Noel Cunningham, rector of Christ church, will soon remove to Waltham, Mass. The parish has greatly prospered in the four and a half years of his rectorship, and his departure is deeply regretted by his parishioners and his brother clergy of the Litchfield Archdeaconry.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

OMAHA.—All Saints' church celebrated its fourth annual parish festival on All Saints' Day. This parish has had almost a phenomenal growth. Four years ago, when the present rector, the Rev. Lewis Zahner, came to Omaha, there was very little heard or known about this new church enterprise. The edifice was about half completed when he arrived. It was the intention to have the church formally opened for worship on All Saints' Day, but owing to the usual delays in building, it was not finished until the middle of the following January, when Dr. Zahner was installed as the first rector, and the new parish came into existence. The parish has acquired property valued at $55,000, which includes the church and the rectory and the choir room, forming a handsome group of buildings upon a very handsome site and surrounded by a luxuriant sward of blue grass beautifully kept. There has been a steady and most substantial growth in membership and in all the departments of Church work.

CRETE.—Dean Gardner, of the cathedral, Omaha, is to hold an Advent Mission in Trinity memorial church, There will be a daily celebration of the Eucharist at 7:45 P. M., Morning Prayer, with address, at 10. Afternoon service, specially for women, with address, and evening Mission service with sermon at 7:30. This is the 4th Mission which the dean has conducted since he has been in this diocese. Great interest is being aroused at the prospect, and the people are thoroughly enthused and heartily at work. During the week there will be special services for men and others. The prayers of those interested are asked in behalf of this Mission.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The following petition to the Bishop has been circulated for signatures:

The undersigned, communicants of the Episcopal Church in the diocese of Massachusetts, do hereby humbly pray you that,

WHEREAS, The mission work now being carried on in this city by the Rev. Joseph Leicester Lyne (Rev. Fr. Ignatius, O. S. B.) is apparent to all men as a power for the good of men and the glory of God, and

WHEREAS, His inhibition from preaching in the churches of this diocese is a stumbling block to many and a scandal to the Church, you will re-consider your inhibition of this clergyman and, if possible, allow him to preach within your diocese.

And your petitioners do hereby avow that they take this step on their own initiative, and unbeknown to the reverend father.

To this the Bishop has replied in an overwhelming rejoinder in the press.

BOSTON.—The annual meeting of the Church Home for Orphan and Destitute Children, took place Wednesday, Nov. 12th. The children marched to the chapel singing a processional hymn, after which followed a short service. The report of the last meeting was read by the newly-appointed secretary, Miss Grace B. Clark. Other reports were presented. The Stanwood School, at Topsfield, which is the country home of the children, is prospering, and destined to do a serviceable work for the boys, in teaching them trades, etc. After the reports, the children were catechised by the Rev. A. E. George, and addressed by the Rev. W. D. Roberts, assistant minister of Trinity church; the Rev. G. S. Converse presided.

The corner-stone of St. Mary's free church, and House for Sailors, East Boston, was laid Nov. 8th. The Rev. Dr. Phillips Brooks, in the absence of the Bishop, read the service and made an address. The Rev. Fred B. Allen gave a statement of the object of the work and the great need for it in that vicinity. The House is to stand on the corner of Marginal and Cottage sts. and will be made of brick, three stories high, and ornamented with mottled fire brick. It will have a depth of 86 ft. and width of 45 ft. on Marginal st., and 104 ft., including the church building, on Cottage st. On the first floor will be the officers' room, reading room, office, smoking room, room for the sale of temperance drinks, kitchen, and several other apartments. On the second floor will be a large hall, which will be used for entertainments and meetings, the missionary's parlors, and other apartments, with the immigrant quarters. In the third story, will be a men's dormitory, women's dormitory, and other rooms. The building will be heated with steam, and fitted throughout with every modern convenience. This house will be under the charge of James M. Bates, who for sometime past, has carried on the work of lay missionary among the sailors.

The 13th annual anniversary of the Woman's Auxiliary was observed Wednesday, Nov. 19th, in Trinity church, with a celebration of the Holy Communion at 10:30, and a sermon by the Rev. Dr. Brooks. At the afternoon session the 19th annual report of the General Auxiliary was presented by Miss Julia C. Emery, and officers were elected for the work of the auxiliary in the diocese: President, not yet chosen; secretary, Miss Emily Paddock; treasurer, Miss S. J. Chase; vice presidents, Mrs. H. Bigelow, Worcester district; Miss Elizabeth Newton, Berkshire district; Mrs. Anna L. Brook, Connecticut Valley district. Miss Emery and Miss Sybil Carter afterwards made earnest and interesting addresses upon Domestic and Foreign Missions. At 5:30 P. M., a tea was served to the delegates and clergy in the rooms below the chapel, and at 7:30 P. M., a missionary service was held in the church, with addresses from the Rev. F. W. Tompkins, of Hartford, Conn., and the Rt. Rev. Dr. Kendrick, Missionary Bishop of New Mexico and Arizona.

CAMBRIDGE.—The Rev. Dr. Abbott made an eloquent appeal to his congregation on Sunday, Nov. 16th, for renewed efforts towards liquidating the debt of $18,000 upon the church. The offering upon Christmas Day will be given to this purpose.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The autumnal convocation of the Southern Deanery was held at the thriving and beautiful church at Fort Madison on Tuesday and Wednesday, Nov. 4th and fifth. All the clergy of the parishes in the Deanery were present, and as visitor, Dr. Johnson of Trinity, Davenport. The sermon at Evensong on Tuesday was preached by the Rev. R. C. McIlwain; the Holy Communion was celebrated at 7:30 A. M. by the rural dean, and after Matins at 10:30, a long and interesting chapter meeting was held at which the mission work of the Church and the question of the Children's Host were the main topics of discussion. A hearty and well attended children's service in the afternoon, and missionary meeting in the evening were happy features in this convocation.

The new rector of Fort Madison, the Rev. Charles Sumner Witherspoon, well known from his work in Omaha, is energetically building up the Church there, and with his wife and family occupy the handsome new

rectory, one of the finest in the State, of which the Church people of Fort Madison, by whose loving zeal it has been raised, may well be proud. A well attended reception was given at the rectory on the first evening.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

The Northern Convocation met at Trinity church, Kansas City, on Wednesday evening, Nov. 12th. After the usual service the Bishop preached, laying stress on the great work at hand in the new diocese. Thursday, after the Holy Communion at 10 A. M., the convocation was organized by the Bishop. The Rev. Geo. E. Gardner, of St. Joseph, was chosen dean; the Rev. John W. Birchmore, of Independence, secretary; and the Rev. Henry L. Foote, D.D., of St. Joseph, treasurer. An order of business was then arranged. Reports on mission work were made by 13 clergymen, and plans were laid for more mission work to be done by some of the parish rectors. At noon, the ladies of Trinity church kindly provided a bountiful lunch; after which the sitting was resumed, and at 2:30 P. M. was adjourned until the missionary meeting in the evening. At 8 P. M, after the opening service, stirring addresses were made by Dean Gardner, by Drs. Wood and Foote, and by Mr. Winner, who spoke in behalf of the Church Building Commission. At the close the Bishop further impressed the importance of the work of the Church in missionary work. Let us hope that new energy will have been aroused by this meeting, so that through the divine blessing the few Church people among the million of souls in West Missouri may be multiplied!

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Four years ago it was thought impossible for Convocation to succeed in this region of the diocese—the Saginaw Valley. Now there is a vigorous and successful organization. The last meeting was an instance of what the meetings have been for at least two years past. The Bishop and 16 clergy with a number of lay delegates, met in Trinity church, Bay City. On Tuesday evening, Nov. 11th, an address upon the Sunday School Institute was delivered by the Rev. Paul Ziegler, secretary of the Detroit Sunday School Institute. On Wednesday morning Holy Communion was celebrated by the Bishop. The sermon was preached by the Rev. Mr. Webb, and was both able and edifying. The subject was "Objective Worship." Convocation was organized at 12 o'clock with the Rev. Geo Vernor in the chair, the President, Dr. Conover, being absent on account of illness. At 3 o'clock P.M., the Rev. Sidney Beckwith read a paper on Canon Holland's essay in *Lux Mundi* on "Faith." It was appreciative, full, and most interesting. Reports from missions followed, and the report of the committee on a Sunday school Institute for the Saginaw Valley was read, fully discussed, and adopted. The Convocation then took recess and came to order as the Sunday School Institute, when the submitted constitution was adopted, and the following officers elected: The Rev. T. W. MacLean, first vice-president, the Rev. R. E. MacDuff, second vice-president; the Rev. John Mundy, secretary; the Rev. Dr. Babbitt, LL.D., treasurer. These with the following appointed by the Bishop, who is president *ex-officio*, constitute the executive committee: The Rev. Messrs. Beckwith, Vernor,, St. John, and Fuller, and Mr. E. L. Denham. The first annual meeting will be in Flint, and an enthusiastic and vigorous work is predicted for the Institute. All the clergy and delegates took tea at the rectory on Wednesday evening, and after the missionary meeting, a most successful and enjoyable gathering was concluded.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

CLEVELAND.—Most impressive and solemn services were held in St. Luke's memorial church on St. Luke's Day. It was the 19th anniversary of the death of little Nina Craigmiles, to whose memory the building was erected by her devoted father. The church was never more beautifully decorated with autumn leaves and fragrant flowers. The white reredos with appropriate emblems upon its three panels; the vases upon the re-table containing red and white flowers, and the altar with its white linen of spotless purity, upon which stood the sacred vessels, was of itself a sermon of eloquence and power. The members of the Sunday school and of the Cleveland Female Institute marched to the church in a body. The services commenced with the Office of the Holy Communion, followed by the hymn, "Thy will be done." The sermon was delivered by the rector, the Rev. C. D. Flagler, from Genesis ix: 14. After the discourse, the Holy Eucharist was celebrated. During the five years and a half of the present rectorship the communicants have increased from 57 to over 100, which certainly speaks well for the parish work that has been performed.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

There was a most pleasant and profitable meeting of the Deanery of McLeansborough in Trinity church, Mt. Vernon, Nov. 10 and 11. All the clergy in South-eastern Illinois were present, among them Father Hutchins, the venerable rector *emeritus* of St. John's, Albion, now in his 87th year, who has been connected with the work in this vicinity since 1838; his presence was an inspiration. Evensong was said by the Rev John McClurkin, M. D. the Rev. Percy St. M. Podmore reading the Lessons. Dean Chestnutt preached a Churchly sermon. The laity attended in goodly numbers notwithstanding the rain.

After 8 o'clock Celebration next day, the Dean being celebrant, the chapter proceeded to business. The clergy gave enthusiastic accounts of the growth of the Church in their respective fields of labor, and a resolution was unanimously passed pledging themselves to go, two by two, at least six times a year, on missionary journeys to new and promising towns in this section. The best methods of introducing the Church in this western country; St. Andrew's Brotherhood; the importance of the diocesan paper; the pastoral office, were considered in spirited discussion. The indefatigable Bishop, owing to pressing duties, was precluded from attending, but sent loving greetings. The Rev. J. N. Chestnutt was re-elected dean, and the Rev. Mr. Podmore, secretary. After prayers and benediction by Archdeacon Frost, the chapter adjourned to meet in the following spring in St. John's parish, Albion. *Gloria Tibi Domine.*

EVANGELICAL PRINCIPLES AND MEN.

The 28th anniversary of the Evangelical Education Society was held in the church of the Holy Trinity, Philadelphia, on Sunday evening, the 16th inst. Bishop Whitaker presided. The Rev. Drs. Benj. Watson, Paddock, Stanger, Bartlett, and Matlack, were in the chancel and conducted the service. The Rev. Thomas M. Clark, D. D., LL. D., delivered a discourse on "Evangelical Principles and Men," with special reference to the late Rev. Dan'l R. Goodwin, D. D., LL. D., and the Rev. Clement M. Butler, D. D., who were officers of the society. As the discourse is to be published, we would merely say that the Bishop gave a very brief sketch of a few of the great evangelical leaders who had passed away: Bishops Griswold, Philander Chase, Meade, Johns, Elliott, Polk, Henry W. Lee, Alfred Lee, McIlvaine, George Burgess, Eastburn, Alonzo Potter, and Stevens, and Drs. Bull, Bedell, Milnor, Crocker, Tyng, Muhlenberg, Stone, Alexander H. Vinton, Newton, J. Cotton Smith, etc., and then set forth in a clear and concise manner the great principles which they had held and proclaimed, and attributed mainly to the labor of their voice and pens the evangelical spirit and life of the Episcopal Church. The Bishop then more fully discussed the character and services of the Rev. Drs. Goodwin and Butler.

The public business meeting of the society was held on Monday, the 17th, in the church of the Epiphany. Bishop Whitaker presided. A letter was read from Hon. Felix R. Brunot, president of the society, excusing his absence on account of sickness. There were between 60 and 70 clergymen present, notwithstanding a severe rain which continued through the day. A generous lunch was served at one o'clock by Mrs. Benj. Lee, assisted by Miss Matlack, the Misses Thacher, and other ladies.

After discussion of two living questions by the Rev. Drs. J. S. Stone, Stanger, Falkner, and Watkins the Rev Messrs. Douglass, Hubbard, and Ritchie, the Rev. Robert Ritchie presented a fraternal greeting from "The Clerical Union," and suggested that, inasmuch as they were all agreed on the questions of the "Plenary Inspiration of Holy Scripture" and "No Probation after Death," both societies unite their efforts to spread these truths through the world. On motion, this friendly greeting was cordially reciprocated, and the matter of conference and co-operation referred to the Board of Managers, with power.

Officers were then elected: *President*, Hon. Felix R. Brunot; *active vice-president*, the Rt. Rev. O. W. Whitaker, D. D.; *general secretary*, the Rev. Robert C. Matlack, D. D.; *treasurer*, William C. Houston, Esq., and others to serve on the board of managers, with the above, for the respective periods of one, two, and three years.

Reports from the secretary and treasurer were submitted. From them we learn the following facts: "Every worthy student who has applied to us for aid has been provided for through the generosity of the Church to the society." "A growing interest in the publications of the society has been manifested. They have been widely distributed, and their quiet, beneficent influence is extending through the Church, calling forth words of commendation and liberal contributions." The receipts for the general work have been $11,726.80. The society has in hand real estate, securities, and cash amounting to $80,000, a large part of which is in trust for special endowments. Forty-three men have been on the students' roll, one-fourth of whom are Indians and colored persons, who are preparing for mission work among their own people. The scarcity of candidates has been the general lament of our bishops, who see fields opening to the Church and no self-denying men ready to occupy them. At present a favorable change appears. Our theological seminaries are filling up, and, it is said, with able, earnest, and devoted men. Cambridge has 248 students; Middletown, 23; New York, 113; Phila., 31; Alexandria, 63; Petersburg, 10; Syracuse, 10; Gambier, 25; Chicago, 27; Faribault, 25; Nashotah, 26; and Sewanee, 13; a total of over 400 men, and a number of others are studying privately. "No additions have been made to the list of publications the past year, but a large number of former issues have been sent out, which have generally been received gratefully. It is believed that these publications have had a large influence in filling the Church with evangelical truth and life. We may encourage ourselves in this good work by looking over the field and recounting the victories which have been won in the past, mainly by the laborious, generous, and persistent efforts of evangelical men through the press. Their books, tracts, and newspaper articles have been almost innumerable, urging upon the Church liberality of spirit and comprehensiveness of action, and they have produced marvellous results. Indeed, so great and complete has been the success of the Evangelicals in these and other directions, that many think that their work in the Church has been accomplished and that there is no further need for their united, organized, and aggressive efforts."

"Death has been very busy among the officers of the Board during the past year. We have lost two honorary vice-presidents—the Rt. Rev. Thos. H. Vail and the Rev. Dr. Daniel R. Goodwin; one honorary secretary—the Rev. Dr. Clement M. Butler; one member of the Board of Managers—Mr. James M. Brown, of New York. They all departed full of years and of honors and ripe for the heavenly garner. Sketches of the character and services of such men should be recorded for the emulation of those who follow them."

LETTERS TO THE EDITOR.

WESLEYAN ORDERS.

To the Editor of The Living Church:

May I express my admiration of the article on British Wesleyan Orders in a recent number? I hope that will be followed by a similar one, "Methodist Episcopal Orders," and that both will be published as a tract. As secretary of the Home Reunion Society (for Ireland) for some years, I had occasion to look into the matter a good deal. Much information may be had of a documentary nature in Tyerman's Life of John Wesley, who is honest enough to give the documents even when he puts his own interpretation on them. From that book it clearly appears that poor John Wesley was miserably inconsistent with himself, blowing hot and cold on Episcopacy as the humor seized him, and the ambition of ignorant lay preachers troubled. He was a law unto himself; what he could do, others were schismatics, if they did. He dealt blows for the Church with his right hand, and against it with his left. The difference between him and his brother Charles is clearly brought out in that book, but the author, a noted Wesleyan preacher, casts all the blame of the Bristol clandestine ordinations on Coke rather than on John Wesley. W.

JOHN WESLEY'S CENTENARY.

To the Editor of The Living Church:

The article in the last LIVING CHURCH on the "Orders of the Methodists," recalls a suggestion made by a writer in *The English Church Times* with reference to the opportunity afforded us by the approaching centenary of Wesley's death, March 2, 1891. As that falls on Monday, he suggests that on the preceding day, the clergy should make a point of referring to the life and opinions of Wesley in our sermons; "or, perhaps better still, let us advertise (each in his own parish) that as a mark of appreciation of Wesley's work and teaching, two of his sermons will be preached instead of the usual discourses of our own." He suggests as the two, his famous "Korah" sermon, and that preached at the laying of the foundation-stone of the new chapel, City Road, April 21, 1777. S.

OPINIONS OF THE PRESS.

The New York Sun.

THE MCQUEARY TRIAL.—It appears that at last the Rev. Mr. McQueary, of Ohio, is to be summoned for trial before an ecclesiastical court on the charge of heresy. Evidently his Bishop has been loath to proceed to such an extreme, but the accused clergyman has forced him to it by boldly clinging to his denial of the virgin birth of Jesus, and the resurrection of the Body, so explicitly proclaimed in the Creed of the Episcopal Church, and of all Christian orthodoxy. While the Bishop has hesitated, it is plain that Mr. McQueary himself has been eager for the trial from the first, and for the very reason that his ecclesiastical superior would have avoided it. He wants to stir up controversy in the Church as much as the conservative Bishop wants to prevent it. Appa ently he feels assured that he has a more or less powerful party among the clergy at his back, and being young and audacious, the prospect of a fight is exhiliarating to him. "I shall have the assistance of some of the most eminent clergymen in the country," he declares, and he is getting ready for the ordeal without misgivings as to the result, Yet it is probable that he will find that his confident reliance on important clerical support is not justified, though in the discussion on Biblical criticism at the Church Congress, on Friday, opinions of inspiration, fully as radical as his own, were expressed. So far as we know, not a single Episcopal clergyman has come to his defence as yet.

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Chicago, Saturday, Nov. 29, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THE conservative *Churchman* at last admits that the Church Congress in the U. S. is "one-sided" and "justly held to be dangerous;" that unless it is reformed "its best days are over." *The Churchman* is sure to be right, sooner or later. We do not despair of its being right some day, on the subject of "Proportionate Representation"! In all the other great issues that we now recall, wherein THE LIVING CHURCH was reproached as taking a stand almost on the verge of disloyalty, we have had the satisfaction of seeing the metropolitan come out on the same side, after a year or two. In this case it has taken three years to "catch up."

WE printed, last week, a letter from one of our missionary bishops, addressed to Gov. Prince, warmly commending the Church Building Fund. Bishop Brewer speaks from experience. He is not commending a theory but a tried and helpful agency. The Governor has kindly forwarded letters from other bishops, heartily endorsing the fund. There is, probably, no cause now claiming the attention of the Church upon which there is such unanimity of approval. Yet how slow is the progress! We believe that the success of the movement will depend on "the other clergy." They alone can reach the laity, and the laity we think are ready to be reached.

"DARKEST England," the book which our English correspondent refers in another column, has made a profound impression in England and will be eagerly read on this side of the Atlantic. It is just republished here by Messrs. Funk & Wagnalls, New York, and is perhaps already for sale in city bookstores. In reading the book one is first impressed with the personality of the writer What strength of conviction, what audacity of purpose, what scope of imagination! One is in danger of being carried away captive, magnetized, hypnotized out of all reach of sober judgment and sound sense.

"DARKEST England" is the work of Gen. Booth, organizer and director of the Salvation Army. It furnishes a picture, an awful and truthful picture of the almost worse than African darkness in which one-tenth of the richest nation in the world—three millions of them—are dying; and outlines a plan of deliverance through organization for industrial purposes, something like that of the Army. The number stated as a moderate estimate of "the submerged" is incredible. But dividing it by two, the undertaking of a permanent rescue must be on a stupendous scale far beyond the possibility of private charity and enterprise to manage.

THE plan, in brief, is to organize this off-scouring of the earth into communities, subject to discipline and direction, presumably with Gen. Booth at the head of all the vast and complicated scheme. Certainly, no one else could be named who is better fitted by gifts and experience for such a position. These communities would be, the City Colony, the Farm Colony, the Over-Sea Colony; the first being the feeder of the other two, supplying workers as they come to the front and are found capable of doing anything. The plan of industries, economies, and influences is very interesting, being sketched with great skill and force.

SOME of the best minds in England are favorably impressed with this scheme, and are quite disposed to give Gen. Booth the five million dollars asked for, with plenary power to spend it as he pleases and account to nobody—the way he has spent, and probably well spent, a large amount of money heretofore. Others are of the opinion that the plan is Utopian; that if practical, it is not safe to trust it to one individual; that even if successfully managed by him it would eventually collapse, upon his death or disability. It is probable, however, that upon a reduced scale Gen. Booth may be able to put his plan in operation and to show some encouraging results of his wonderful power of organization and his influence over men. There are many serious draw-backs to the final and full success of his scheme, but if he can do anything more for the relief of Darkest England, in God's name let him go forward with all the men and money that he can manage. At the same time it is well to bear in mind, what one would never gather from the book before us, that Gen. Booth and his lieutenants are not the only "army" engaged in rescue work, especially in London. Hundreds of faithful priests and sisters are counting their lives not dear if they may save some, and finding one of the greatest hindrances of their work to be the bigotry of so-called Protestants who malign them in the secular press and hale them before the civil courts for violating rubrics!

A WRITER in *The Methodist Times* (England), in an appreciative notice of Canon Liddon, says:

> Some parts of Canon Liddon's teaching were not in harmony with what appears to most Methodists to be the mind of the Scriptures. . . . It may, however, be remembered that much of the Canon's teaching would not have produced such dissent amongst the Methodists of the last century as amongst their descendants. It may also be remembered that parallels to his language may be found still in Methodist literature. In his strongest sacramentarian [sacramental] discourses he has not gone beyond, or indeed as far as—
>
> This Eucharistic feast
> Our every want supplies.
>
> Yet this couplet is in our hymn book as now used.

This raises the question, says *The Church Times*, as to which John Wesley the proposed centenary of 1891 is intended to honor—the Wesley who taught substantially what Liddon preached, the John Wesley of history, or the Wesley of fiction. The Methodist paper claimed a short time since, that John Wesley never withdrew from the Church of England, and was never expelled therefrom, yet by ordaining ministers made deliberate provision for the establishment of a separate Church.

To this *The Church Times* replies, that Dr. Coke himself admitted that Wesley was a determined enemy of separation. His "Reasons against Separation" was re-affirmed in 1785, and in the Conference of 1789, two years before his death, he expressed his sorrow that he had ever ordained any preachers. This does not look like a "deliberate provision" to found a new Church. Within fifteen months of his death, he said: "I never had any design of separating from the Church; I have no such design now." The Conference of 1793 passed this minute:

> We do assure you that we have no design or desire of making our Societies separate Churches. We have never sanctioned Ordination in England, either in this Conference or in any other, in any degree, nor ever attempted to do it. The representation of us concerning this point is entirely false.

These are facts that ought to be thoughtfully considered in their bearing upon the great subject of Church Unity. All that is good in Methodism might be conserved and utilized on the lines of apostolic order and under the direction of the Historic Episcopate, as we believe John Wesley himself most ardently desired that it should be.

THE Archbishop of Canterbury has at last rendered his decision in the celebrated trial of the Bishop of Lincoln for ritual offences. It will be remembered that this suit was instituted by the so called Church Association, a society organized for the sole purpose of prosecuting priests of the Church of England, whose method of conducting the service did not please them. Hitherto these suits had been conducted before tribunals to which a large section of the most prominent clergy and laity of England refused to defer on account of their purely parliamentary origin and secular character. Hence, as is well known, a number of hard-working priests of unimpeachable character have submitted to imprisonment and the spoiling of their goods rather than yield obedience to decisions thus obtained; but the spread of that manner of conducting the services for which they were attacked has in no way been checked, in fact its progress has been accelerated by the wide attention aroused by the ritual trials. The prosecuting association, therefore, seeing the disastrous failure of all their attempts to stem the tide of Catholic advance, made what, it is to be hoped, is their last desperate effort to accomplish their purpose. They had hitherto confined their attacks to clergymen of comparatively little mark and slender livings, but they now ventured to arraign a bishop, and were providentially led to select one of the most single-hearted and saintly among the many illustrious men who at present adorn the English Episcopate. The result is that for the first time for some centuries the Archbishop of Canterbury has been called upon to sit in his own court and to pronounce judgment upon a suffragan of his province in a purely ecclesiastical case. Whatever exception may be taken to the jurisdiction of this court—a matter upon which we need not dwell at this time—it is at any rate purely ecclesiastical, and so far all who have the true interests of the Church at heart, have reason to be devoutly thankful.

THE trial has been conducted with the utmost decorum and with much

learning and ability on the part of the great canon lawyers on both sides. The Archbishop himself surprised every one by his immense erudition and the extreme carefulness of his examination into the points involved. On the other hand nothing could exceed the dignity with which the Bishop of Lincoln has conducted himself throughout. At last, after many months the decision has been rendered. We have of course, only the barest outline as yet, and know nothing of the arguments with which the Archbishop has fortified his judgment, but the information as we have it from our special correspondent is sufficient to indicate that the prosecuting association has met with a great and signal defeat. The sign of the cross in pronouncing the absolution and the benediction has alone been absolutely forbidden. The mingling of water with the wine is ordered to be done before the service instead of at the offertory. The "eastward position," that is the position of the priest at the consecration, "standing before the Table," as the rubric plainly directs, is pronounced legal, provided that he is careful so to break the bread that the congregation may see him perform that act, if they are indevout enough to be watching him instead of attending to their devotions, the Archbishop thus apparently adopting the view that to "break the bread before the people," means in such a way that they can see it done. The use of lights as a ceremony where not needed for illumination is also declared legal, likewise the singing of the *Agnus Dei*, and the ablutions or pouring a little unconsecrated wine and a small amount of water into chalice for its more effectual cleansing at the close of the service, to the better fulfilment of the concluding rubric.

If this decision were sure to be final, we have little doubt that the great body of Catholic-minded priests in England would gladly accept it and loyally abide by it, even though it be held that it is not binding upon the conscience of any but the defendant in the case, namely, the Bishop of Lincoln. As matters stand, we look to see a general expression, on the part of those most concerned, of readiness to adopt it. The English *Church Review*, a paper of the most progressive type, has already declared in favor of this course in advance of any possible knowledge of the character of the judgment. Now that it has been pronounced, the reasons for such a policy are greatly strengthened. The Archbishop has in fact substantially vindicated the position of the men who have been for many years under the reproach of lawlessness because they had undertaken to revive that part of the ancient ritual of the Church which, as they claimed, the Reformation had not abolished, nay, had expressly retained, and had refused to submit to the decisions of secular tribunals in ecclesiastical causes. They have, at last, if they will recognize it, obtained a great triumph over the Puritan faction in the Church. The faith of those who have all along professed themselves ready to submit to a really spiritual court is fully vindicated.

We say that there would probably be such a general acquiescence, if it were certain that this judgement would be final. But it is too sadly probable that the matter will not be allowed to rest here. The Church Association has already long ago announced that if the Archbishop should decide in favor of the Bishop of Lincoln upon any point, an appeal will be taken to the Privy Council, that is from an ecclesiastical to a secular court. The old contest would then be renewed. Catholic Churchmen have determined irrevocably that they will not respect the decisions of the Privy Council in ecclesiastical matters. The Bishop of Lincoln has already set its previous decisions at defiance. The Archbishop has evidently ignored them in framing his own judgment. Bishop King, therefore, will certainly decline to appear before that tribunal, and the Archbishop can hardly in consistency submit to be overruled by it. It thus appears tolerably certain, that there is a storm impending if the Association insists upon the course it has laid down. It is just possible that the Privy Council itself may decline to review the decision of the highest ecclesiastical court, but the Erastian precedents of that body afford small hope that it will shrink from even this crowning assumption. However that may be, we are confident that time will show that a long step has been taken towards the emancipation of the Church from secular domination, as well as towards the vindication of the fundamental principles of the ancient worship of the Church.

BRIEF MENTION.

A reader sends a timely warning against a book entitled "Theodore Gray," which was advertised by a Church publisher as one of a selected list for our Sunday schools. It appears to be an interesting book, but not at all in harmony with our Church principles.——*The Southern Churchman* has the following: He was an elder in the Scotch Church, and expressed himself thus to the deacon: "Ay, an' whit did ye think o' the minister we had the day na, Watty?" *Deacon:* "Hoots. He's jist whit I wid ca' ane o' they Presbytearin' terrier ministers wha's never happy bit growlgrowlin' and mooth-moothin' owre some heretical bane o' contention! Can he no preach the Gospel?" Wise deacon this; he might come into churches in these United States and make enquiry of this one and that: "Can he no preach the gospel?"——*The Interior* (Presbyterian), commenting on the movement to admit women to the Methodist Conference, as delegates, says: "We have known the wife of a presiding elder, in a city where there were two large Methodist churches, seat herself at the Communion Table and administer the Communion to the united congregation, the pastors acting as her assistants. And yet she was not happy, because the Mordecai of a Presbyterian minister near by respectfully declined to put his pulpit also at her disposal. After the capture of the conference there will still be left several worlds for her to conquer."——*The Standard of the Cross* very pertinently remarks: "Respectable newspaper writers of late show an inclination to tolerate the barbarism, 'Revs.' The adjective reverend has the same form in both singular and plural—Rev. Mr. Smith; Rev. Messrs. Smith and Jones. No possible combination of nouns or plural nouns justifies 'Reverends.' As well say 'Dears friends,' or 'Goods people.' It is a usage that is doubtless fostered by the habit, itself hardly less barbarous, of making the word a *quasi* noun, as in the salutation, 'Good morning, Reverend'; or as in the phrase, 'The Reverend Smith,' instead of Rev. *Mr.* Smith."——Dr. McConnell in his Church history, speaking of the Church as "organized from the summit downward, and having a ministry of three orders," says: "This conception of the Church is of the essence of Episcopacy. Overwhelmed as it is by the popular vote in the United States, it still is the belief held and acted upon by five-sixths of the Christian world."——A writer in *The Churchman* notes that every doctrinal period in the English Church has held its ground for about half a century, and then has declined. The death of Newman marks the close of the half century of the Oxford Movement. We fail to see, however, any signs of its decadence.——The entire *Benedictus* is ordered by the new rubric to be used during Advent. It seems a pity to shorten it at any time. We hope the old use will soon disappear at all seasons.——Bishop McLaren, in his diocesan paper, pays a loving tribute to the late Samuel L. Mather, senior warden of Trinity church, Cleveland, of which the Bishop was formerly rector. "Oh, that such broad-minded laymen," says the Bishop, "might more abound in all our dioceses!"——Speaking of the Bishop-elect of Alaska, Bishop McLaren says: "That Mr. Chapman is 'up' on the question of unity is apparent by his account of the Fourth of July celebration at St. Michael in that far-away country. This meeting was presided over by an Italian priest, the Declaration of Independence was read by an Englishman, the oration was delivered by an American priest (Mr. Chapman), and the whole thing was explained to the Esquimaux in their own language by a Russian priest, who afterwards took us out for a steamboat excursion."——The Bishop adds: "There was some doubt as to the wisdom of electing a bishop for Alaska, but the urgent request of the Board of Managers decided the matter."——Here is another paragraph which we cannot forbear quoting from *The Diocese of Chicago*: "It is a fearful waste of strength for good people to spend themselves in bewailing the departure of the antediluvian period. Let them come to the front, and help the Church which is rapidly growing to be, *par excellence*, the Church of all classes and conditions of men in this land."

CENTENARY OF WESLEY'S DEATH.

BY THE REV. ANDREW GRAY.

The following editorial note appeared lately in *The Wesleyan:* "The Rev. Dr. Bowman Stephenson, of London, writes to the Rev. Dr. Potts, of Toronto, that British Methodism intends to commemorate the death of John Wesley by a series of memorial services in March next, to be held at City Road. It is proposed to raise a sum of $40,000 or $50,000, the object being to build a new and worthier tomb over Wesley's grave, to set aside Wesley's house as a permanent museum of Methodist antiquities, and to thoroughly restore City Road chapel, making it handsome and worthy of the mother church of Methodism in Great Britain. It is designed to replace the seven wooden pillars which support the gallery by as many marble ones, and it is hoped that one of these will be contributed by each of the following sections: United States—North and South, Canada, South African, Australian, West Indian, and Irish Methodist churches. Each of the pillars will cost $500, a small sum for such a purpose. It seems a right and beautiful thing that the mother church of Methodism in England should contain in its structure some reminder of the fact that Methodism has developed into so many mighty churches throughout the world."

In connection with this subject there is a curious piece of history. John Wesley's epitaph in the City Road chapel was written by his friend and trustee, Dr. Whitehead, who there described him as, "The Patron and Friend of the Lay Preachers."

But it would never do for people who wished to be looked upon as ordained ministers—as the Methodist preachers did, after they began to ordain in 1836—to be referred back to the solemn statement on the sepulchre of their spiritual father to find themselves there described as nothing but "lay preachers," so the above words have been carefully removed, and in their place—as I have satisfied myself by personal inspection—are substituted the words, "The Chief Promoter and Patron of the Plan of Itinerant Preaching"!!

The exact date of this piece of manipulation (which is in such excellent keeping with the suppression of portions of Wesley's writings, as mentioned in my previous articles), I have not been able to ascertain. But the original inscription was certainly safe and untampered with in 1821, when Vol. VI of the third edition of Wesley's Works (commenced in 1818) was published, for it is given unaltered

there. * In 1831, when Richard Watson wrote his life of Wesley, the telltale inscription had disappeared; and in five years more the "lay preachers" had blossomed out into ordained ministers.

"That not even the marble monument of their 'venerable founder'" (writes the Rev. F. Hockin) "should be secure in the hands of his so-called followers will, I know, appear so incredible to some people, that I have deposited with my publishers the volume of Wesley's Works containing the original inscription, and a photograph of the present one, for the inspection of the incredulous."

We are curious to know what will be the inscription on "the new and worthier tomb." Is it not time for those who call themselves the followers of Wesley to cry "Halt?" They have already drifted so far from their original position, as defined by John Wesley, that it is doubtful whether he would recognize modern Methodism, were he to rise out of his grave after a sleep of one brief century. It is to be hoped that they will now consider the propriety of a return to first principles.

Alexander Knox says ("Remarks on the Life and Character of John Wesley"): "When some years before his (Wesley's) death, I asked him in a private conversation how he would wish his friends to act in case of the Methodists withdrawing from the Church, his answer was: '*I would have them adhere to the Church and leave the Methodists.*'"

As a fitting conclusion to this article we subjoin John Wesley's Prayer for the Healing of Divisions:

Especially bless Thy Holy Catholic Church, and fill it with truth and grace; where it is corrupt, purge it; where it is in error, rectify it; where it is right, confirm it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel. *Prayers for Every Day in the Week*, Works, XI, p. 292.

* Dr. Rigg denies the existence of this and the second edition. But a clergyman of the Church of England, the Rev. Frederick Hockin, had these volumes in his possession in 1875, and said he would be happy to show them to any one. He also said that "ultimately they will be deposited in Bishop Philpott's Library, Truro."

[Bishop Philpott is now at Worcester.]

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During December, January, and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

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REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. Wm. Bardens is changed to Trinity church, St. Louis, Mo.

The address of the Rev. Nicholas F. Ludlum is 312 South 6th ave., Mount Vernon, New York.

The Rev. Roger H. Peters has assumed charge of St. Andrew's church, Oakland, Cal. Please address accordingly.

The address of the Rev. T. B. Lawson, D. D., is Belville, Texas.

The Rev. H. W. Robinson has left Mason City, Iowa, and removed to Mississippi. Address all mail to Box 14, Brandon, Miss.

The Rev. W. Osgood Pearson having resigned his offices in the diocese of Nebraska, and moved to Boston, requests that all journals and official documents of whatever kind intended for Nebraska, shall be sent to the Rev. W. T. Whitmarsh, care of Episcopal Rooms, Omaha, Neb.

The Rev. A. Danker, Ph. D., has accepted the charge of St. Anne's, Dorchester, Mass., and will begin his work on St. Andrew's Day.

The Rev. Erasmus Van Deerlin has accepted the appointment of Archdeacon of Middle Tennessee.

The Rev. Robert A. Mayo has accepted a call to the charge of the Holy Trinity memorial chapel, Philadelphia.

The Rev. Horace F. Fuller has entered upon his duties as minister in charge of St. Paul's mission of St. James' church, Philadelphia.

TO CORRESPONDENTS.

A. C. L.—The Rev. Henry Drummond is a Presbyterian minister.

F. S. B.—The *Benedicite* should take the place of the *Te Deum* in Advent, Lent, and the Ember seasons. It is often used on St. Michael's Day. The *Magnificat* is used at Evensong, daily, as a memorial of the Incarnation. The same reason directs the use of the *Benedictus* in the morning. The other canticles may be used as preferred in the places appointed.

H. W. S.—Thank you for the enclosure. We cannot spare the space for so long a reprint.

SISTER ANNA—Write to the secretary of the society of "The Daughters of the King," Miss Elizabeth L. Ryerson, 508 East 87th st., New York City. She will give you all particulars.

M. E. G.—We have referred your letter to a New York book-seller, who will give you the desired information.

W. B.—If you still desire back Nos. of THE LIVING CHURCH, containing parts of the story, "Via Crucis," write to us and we will give you address of one of our subscribers who has offered to supply them.

H. C. S.—Yes, they are entitled to clerical rate, $1.

M. E. K.—THE LIVING CHURCH of June 29, 1889, mentions the ordination to the diaconate of Mr. James Noble, at Garden City, L.I., on Trinity Sunday, 1889.

"SUB-BASS."—1. The organ should begin before the bride enters the church. 2. Trivial music should be avoided. There are many good organ arrangements from the great symphonies, allegrettos, scherzos, etc., which are suitable; also music written for such occasions. 3. The hymn may be sung as a processional. 4. Mendelssohn's Wedding March is a favorite. 5. Wedding March from Lohengrin is suitable. 6. When there is a division of the service it should be made after the giving of the bride.

MRS. H. L. N.—If you have time to study, there is nothing better than Horne's "Introduction to Old and New Testament," two large volumes. Dr. Ingraham's "Why we believe the Bible," might do for a small book to read to the class. For teacher's preparation, nothing better than Sadler's "Church Doctrine Bible Truth," and "Church Teacher's Manual" by the same author. Church book sellers can furnish all the above.

OFFICIAL.

THE 31st anniversary of the American Church Missionary Society will be held in Elizabeth, New Jersey, at St. John's church, on Tuesday, Dec. 2, 1890. The business meeting at 2:30 P. M., when the annual reports will be read, officers elected for the coming year, and missionary topics considered by volunteer speakers. Ladies as well as gentlemen are cordially invited to this meeting.

The anniversary takes place in the evening at 7:30. Addresses by the Bishop of Pennsylvania, on "Our Cuba Mission;" the Rev. W. F. Watkins, D.D., on "Brazil and its Openings;" the Rev. L. S. Osborne, on "General Missions."

By order of the Committee,
WILLIAM A. NEWBOLD,
General Secretary.

WARNING.

A clever scoundrel has been successfully operating for the past week in various towns in this vicinity. His plan is to represent himself as a theological student in search of some well-known clergyman. With Methodists he is a Methodist, with Presbyterians a Presbyterian, and so on. He professed to me that he was a lay reader in England, and would be glad to help me in my services, church work, etc. He says his name is Wm. R. Dakin, 29 years old, a school teacher for seven years, six months in the grocery business in London, and six months in the post office of that city. Is, say, 5 feet 11 inches high, with a moustache, fair complexion, neatly clad, and an easy speaker; a remarkably plausible, genteel, insinuating, and dangerous rasca), to apprehend whom, I will cheerfully give double the amount he mulcted me for.

JOS. S. JENCKES,
Rector St. Paul's church,
Indianapolis, Ind.

OBITUARY.

HINCKS.—Entered into rest in the Communion of the Catholic Church, at St. Luke's rectory, Metuchen, N. J., on Nov. 17, 1890, Francis, son of the late Hon. Sir Francis Hincks, K. C. M. G., C. B., in the 46th year of his age.

JOHNSON—Entered into rest Nov. 20, 1890, at the rectory, the Rev. Daniel Van Mater Johnson, D. D., in the 79th year of his age; for thirty-five years rector of St. Mary's church, Brooklyn, N. Y.

"Faithful unto death."

MISCELLANEOUS.

A CHURCHWOMAN with ten years' experience as matron and head-nurse of a hospital, desires position in similar institution. Best of references given. Address B., care LIVING CHURCH.

A GOOD woman, as assistant, or working housekeeper (not servant) in a Church school for girls. Must be a good manager, and understand cooking. A comfortable home, and good wages for the right person. References must be enclosed, to insure a reply. "M. S.," care THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

UNLEAVENED BREAD for the Holy Communion., Pure flour and water, warranted to keep in any climate. Put up in wooden boxes. 100 sheets 6x8 inches, $1.50; 50 sheets 6x3 inches, 80 cents; 25 sheets, 6x3 inches, 45 cents. Sample sheets sent free. Address, PAUL J. WOLF, 2860 Missouri ave., St. Louis, Mo.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

APPEALS.

NEEDED for a mission Sunday school of Indians: Catechisms, Sunday school lesson books and papers, magazines, and other good reading. Send by express or freight, prepaid, to MRS. QUICK, care stage driver, Leech Lake, via Brainerd, Minn.

THE CHURCH UNITY SOCIETY appeals for $1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. $332 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Nov. 19.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

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The concurrence of St. Andrew's Day and Advent Sunday doubly urges to intercessions for missions, and to the consecration of offerings to support the Church's work at home and abroad.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

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CHOIR AND STUDY.

NOVEMBER, A. D. 1890.

30. 1st Sunday in Advent, St. Andrew. Violet.

NOTE—In consequence of the severe illness of the Rev. Geo. T. Rider, some of the usual features of this department must be omitted from this week's issue. We therefore ask the patience of our readers for a report of the musical events of the past week.

The annual meeting of the Choir Guild of the diocese of Long Island, was held in St. Ann's chapel, Wednesday, Nov. 19th, and was well attended. The Rev. Henry D. Scudder presided, and W. A. Eldridge, recorded. The report of the treasurer, Jas. Davidson, showed that there is a nominal deficiency, but as this has been guaranteed by the action of one or two of our wealthier parishes, the guild treasury will not suffer. Several amendments to the constitution and by-laws were adopted and the following officers were elected for the ensuing year: President, the Rev. Dr. R. F. Alsop; vice-president, the Rev. H. D. Scudder; secretary, George Parker; treasurer, James Davidson; cantor, the Rev. E. A. Bradley, D. D.; precentor, Mr. T. Pratt Rahming. A rising vote of thanks was taken in recognition of the services of Mr. Stroud, the recent secretary, who has moved to Kansas. The report of the executive council, read by W. A. Eldridge, embodied interesting plans for the extension of the guild work. It is proposed to enlarge the council by the addition of a leading layman from each parish, as the report states: "We are to-day hampered in our committee work and in other ways by a lack of material from which to choose suitable men for various departments of work, particularly at festival times. Our council is composed of clergy and choirmasters, whose duties professionally occupy their entire time, so that it is difficult for them to attend to additional duties in the way of active guild work. The enlargement of our council as proposed will relieve us very much from such embarrassment, beside stimulating and increasing the interest in the organization."

NEW MUSIC.

FROM NOVELLO, EWER & CO.

"A Morning and Evening Service," together with the Office for the Celebration of the Holy Communion in the key of B♭, by George J. Bennett. Mr. Bennett writes like an intelligent Anglican, who accepts modern forms without breaking rudely off from older traditions. His music is interesting enough to hold the choristers, and distinctly religious in feeling. There is also a very useful setting of *Magnificat*, and *Nunc Dimittis*, to Gregorian—unison and in vocal harmony—happily treated; also a *Benedicite*, in a chant-choral form. "A Morning and Evening Service," with the Office for the Holy Communion, in F, by John Henry King, likewise free from the ancient pedantry and dryness, easy, interesting, and devotional. "Canticles of the Church," comprising the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, set to chants by well-known composers, with varied harmonies by J. T. Field. There are nicely contrasted unison and choral passages, a setting, in brief, of exceptional value for choirs and congregations where anthem and florid settings are undesirable or impracticable, very much such a setting indeed, as to us seems, next to Plain-song, best of all. Nos. 14 and 16, in the series of "Short Settings of the Office for the Holy Communion," edited by Dr. George C. Martin, organist of St. Paul's cathedral, London, (14) by the Rev. E. V. Hall, late precentor of Worcester Cathedral, with the *Benedictus qui Venit* and *Agnus Dei*, very simple in form but very devout and Churchly; (16) a little more anthem-wise, without *Benedictus* and *Agnus Dei*, and with an Introit, "O Saving Victim," requiring a slightly higher grade of choral accomplishments, but easy and desirable; (10) makes much of unison passages, with *Benedictus* and *Agnus*, exceedingly simple in form, and exceedingly devout and Churchly; with the others invaluable for plain choirs and congregations where elaborated services are not desired. *Magnificat* and *Nunc Dimittis*, by John White, organist of the Ascension church, New York, anthem-form, yet easily sung, and decidedly interesting. Mr. White is both a learned and Churchly composer. The same Canticles by J. W. Elliott, in D, freer and more dramatic in form, require nice singing. A series of six hymn-anthems for quartette or chorus, composed by Frederick Branders, not especially valuable for church choirs. Several new anthems: No. 570, "The Musical Times" series, "Break forth into joy," anthem for Harvest Festival, by Oliver King, brilliant, and effective; five of Novello's "Short Anthems" series, "O God whose nature," by Alan Gray; "Blessed is the man that endureth temptation," by Oliver King; "The Lord in His holy temple," by J. W. Elliott; "Arise, O Jerusalem," and "For it became Him," by Oliver King, all short and easy. Also seven from "Novello's Octavo Anthems" series, with a single exception ("Lord of all power and might," for men's voices, by J. Barnby,) much more elaborate and artistically desirable: "Ho, every one that thirsteth," by J. Maude Crament; "O praise the Lord," by W. G. Wood; "Daughters of Jerusalem," by Henry John King; "O praise God in His holiness," by Theodore Distin; "Thou, O God, art praised in Zion," (anthem for Harvest) by the Rev. E. V. Hall, and "My heart is fixed, O God," by W. A. C. Cruickshank.

CHURCH ORGANS.

BY J. B. ATWOOD.

There is such a constant increase of new churches throughout the country, and so many new organs built that I have often wondered why no organist has taken advantage of so favorable auspices to promote improvements in instruments for church use. The committees usually chosen to provide a church organ are selected not on account of their knowledge of what such an organ should be like, but rather from their shrewdness in getting as much as possible for the money expended. No one will find fault with the latter reason for their appointment, but without the former qualification, the best of such committees bring about some deplorable results. They request some organ builder to prepare specifications for an organ which will be powerful enough for their church, and not to cost above a certain sum. I am by no means inclined to believe that organ builders are willing to send out organs which are harsh and ill-adapted to the use for which they are made, but I am quite sure that they often err in making instruments for churches by endeavoring to get too great a variety of tone in moderate-sized organs. It is distressing to hear the majority of church organs when the organist is obliged to play a loud accompaniment for his choir. There is such an excess of reed and string quality that the beautiful tone from such stops as the Melodia, stopped diapason, doppell flote, softly voiced open diapasons, and other foundation stops, is altogether lost. I do not wish to disparage the use of the reed and string quality, but they are not the most agreeable for the foundation in accompaniments for the choir, especially when the organist must use them constantly in order to get sufficient volume of sound. There should be enough power in the foundation stops so that the reeds would enrich and magnify the volume without rendering the quality harsh and disagreeable. There are very few medium-sized church organs which have an open diapason in the swell organ. Generally a harsh oboe must serve for the reed and foundation stop. In the great organ there is usually a light Melodia and very harsh open diapason. With such a foundation, the accompaniments for anything but a very fine quartette capable of keeping perfectly on the key without accompaniment, might as well come from a steam calliope or street organ.

If a church is to have a new organ and cannot appropriate a sum sufficient to build a fine large one, it is a simple matter to have the specifications drawn up for one as large as the space will admit. The wind-chests can be built large enough to allow many additions. The bellows can be built of sufficient size to support a small organ, but with room left for larger ones when needed. Such pipes as are most needed, may be put in at once, then year by year by raising small sums of money the organ can be completed without taking it apart, or in any way interfering with the church's regular services. Such a plan does away with the expense of tearing out the old and putting in a new organ, which is the experience of so many congregations about every ten years.

THE BOOK OF PSALMS.

BY THE REV. CHURCHILL EASTIN.

In his introduction to the Old and New Testaments, Horne says of the Psalms: "The book is a collection of a hundred and fifty poems of unequal length, from two verses, like the hundred and seventeenth, to nearly two hundred, as the hundred and nineteenth;" and "The right of the Book of Psalms to a place in the canon has never been disputed. These compositions are often quoted by our Lord and His Apostles, as well as referred to the Holy Spirit." Bishop Taylor says: "The Primitive Church would admit no man to the superior orders of the clergy, unless, among other pre-required dispositions, they could say all David's Psalter by heart." To those who believe that the interpretation of the Church is to be preferred to the mistiness of a vague Pantheism, the above testimony as to primitive practice ought to be of great weight. How sweet are the Psalms! How much comfort they bring to the soul! In trouble and sorrow, in joy and happiness, they always afford some appropriate expression of the most subtle feeling. Says St. Athanasius, according to Perowne, professing to represent the opinion of an old man whom he once met: "To me, indeed, it seems that the Psalms are to him who sings them as a mirror, wherein he may see himself and the motions of his soul, and with like feelings utter them." St. Ambrose thus exclaims: "What is more delightful than a Psalm? It is the benediction of the people, the praise of God, the thanksgiving of the multitude . . . . the voice of the Church, the harmonious confession of our faith, etc." Strong testimony this, and not to be despised. Hear St. Augustine: "What words did I utter to Thee, O my God, when I read the Psalms of David, those faithful songs, those pious breathings which suffer no swelling spirit of pride. . . . What words did I utter to Thee in those Psalms; how was my love to Thee inflamed thereby, how did I burn to recite them, were it possible, through the whole world. . . How vehement and how sharp was my grief and indignation against the Manicheans; and yet, again, how I pitied them because they knew not these sacraments, these medicines, and showed their insanity in rejecting the antidote which might have restored them to sanity!"

If other testimony were necessary it could easily be adduced. We freely confess to our ignorance as to what Psalms might be called dubious. Our Lord summed up the Old Testament Scriptures in the Law, the Psalms, and the Prophets, and the Church has not been so unwise as to repudiate his sanction but confirms it by keeping the Psalms in the canon. Let us rejoice in the possession of those holy poems whose inspiration is fresh air to the toiling struggling soul. In the opinion of some, the judicious Hooker was, perhaps, intellectually, the greatest of the English theologians of his time. He was also a good man. May it not be well to bear in mind his words: "Let there be any grief or disease incident unto the soul of man, any wound or sickness, named, for which there is not in this treasure house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scriptures besides; the cause wherefore we inure the people together with their minister, and not the minister alone, to read them as other parts of Scripture he doth."

BOOK NOTICES.

THE PARABLES OF THE LORD JESUS. According to St. Matthew. Arranged, Compared, and Illustrated by Thomas Richey, S. T. D., St. Mark's-in-the-Bowerie, Professor of Ecclesiastical History in the General Theological, Seminary. Second Edition. New York: E. & J. B. Young & Co. 1890.

Rather more than two years ago, we reviewed this work at considerable length, deeming it worthy of special attention in many respects. It is gratifying to note that a book of such importance and value has reached a second edition, within so short a time.

LALLA ROOKH. An Oriental Romance. By Thomas Moore. Vignette Edition, with 100 new Illustrations, by Thomas McIlvaine. New York: Frederick A. Stokes & Co.; Chicago: S. A. Maxwell & Co. 1890. Price, $1.50.

This widely known poem is here enshrined in a dress well befitting its character; the cover is unique, the paper and letterpress good and clear, with broad margins, while the illustrations are fine and soft, and fit the text excellently. Altogether the book makes a handsome appearance.

THE PROMISED KING; or, The Story of the Children's Saviour. Stepping Stones to Bible History Series. By Annie R. Butler, author of "In the Beginning." With Illustrations. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. Pp. 320. Price, $1.00.

The story of Christ's life on earth put in plain and simple language for children. It will be a help to mothers and others having the care of little ones. The illustrations are mainly outline pictures but they are expressive, though we could wish that of the Crucifixion had been omitted. It is too repulsive to put before childish eyes and minds.

SERMONS by the late Right Rev. J. B. Lightfoot, D. D., D. C. L., Lord Bishop of Durham. The Contemporary Pulpit Library. New York [1890]: Thomas Whittaker. Pp. 186, blue cloth, gilt top. Price, $1.00.

These sermons are printed from reporters' notes, made at their delivery in Cambridge, St. Paul's Cathedral, Manchester and Durham Cathedrals, and other places, and are interestingly variant in their topics; the one that will now, perhaps, draw attention most, being that which the great and scholarly Bishop preached at his own enthronement, in Durham, May 15 1879, on "The Vision of God."

VENI CREATOR; Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. Moule, M. A., Principal of Ridley Hall, etc., author of "Thoughts on Christian Sanctity," "Outlines of Christian Doctrine," etc. Second edition. New York: Thomas Whittaker. 1890. Pp. 252 Gilt top. Price $1.50.

Principal Moule has not intended this work as constituting a technical treatise, nor yet to carry the reader into elaborate inquiries into the history of doctrines concerning the Spirit, but only as presenting some of the main teachings of Scripture about the eternal third Person. In the course of the work he treats of the dual procession of the Holy Ghost; His work in relation to the human nature of Jesus Christ; our own connection by the Spirit with Him Who is our Life; the Spirit's work in relation to the Scriptures, as the interpreter of Scripture; the leading passages in the New Testament which deal with the doctrine of the Spirit; the Spirit as convincing of sin, and the sphere of His work, the world; as glorifying Christ to the believer's soul; His work as seen in our Lord's last discourse and prayer, in St.

Jno. vii. and xx. etc.,and as in the writings of St.Paul. At the end there are useful indices of the subjects and names occurring in the course of the treatise, and of the passages of Scripture more or less explained. A calm contemplation of the great mystery of the Spirit and a beautiful dignity in the manner of treatment, mark the book as one very desirable for devotional reading.

WENDELL PHILLIPS, THE AGITATOR. By Carlos Martyn. D. D. Pp 600.

HORACE GREELY, THE EDITOR. By F. C. Zabriskie. Pp.398. New York: Funk & Wagnalls.

These are vols. I. and II. of a new series, "American Reformers,', to be completed in twelve volumes. It was well done to begin with Wendell Phillips, of Boston, a great and good man, an orator of high rank, and one who lived and labored in the most eventful period our country has ever seen. Dr. Martyn tells the story with much fulness of detail and with evident enthusiasm. We need not and do not commit ourselves to all that he says on matters where Americans honestly differ, but we commend the volume as a valuable contribution to history and literature. Besides copious quotations from Mr. Phillips' letters and speeches, there are given in an appendix three of the orator's masterpieces, never before published, viz, "The Lost Art," "Daniel O'Connell," and "The Scholar in a Republic." Together with an excellent portrait, the book is furnished with a good index.

Horace Greely, the self-made man, starting from a New Hampshire farm house, with none of Wendell Phillip's advantages of wealth and college culture, full of oddities, yet untiring in industry, and resolute in determination to rise in the world and do some good service in his day and generation, is the subject of the second volume of American "Reformers." Mr. Zabriskie, his biographer, hails from Princeton, N. J., and he writes of this singular compound of various qualities of head and heart, with plainness and sincerity. We commend this sketch as containing a reasonable, kindly, and judicious estimate of Horace Greely, "the founder of *The New York Tribune*."

THE GOSPEL AND MODERN SUBSTITUTES. By the Rev. A. Scott Matheson, Dumbarton. Chicago & New York: Fleming H Revell. Pp 319. Price, $1.50.

It is the fashion in some quarters to regard the Gospel as an outworn system, and to propose as a better guide to truth and freedom, to beauty and worship,some modern substitute. Agnosticism and science, positivism, socialism, and pessimism, contest the supremacy of the Gospel and claim to supersede it. The purpose of the author is not to antagonize these modern systems, but to survey each calmly and dispassionately, in order to discover the elements of truth and life that are contained in each of them, and to demonstrate how the best of all they claim, is contained in Christianity. He attempts to show how old questions of theology and worship, of polity and service, are finding new expressions in the terms of science and art, of equity and righteousness, of brotherhood and love,and to make way for an enlightened faith. His criticism of these substitutes for the Gospel is expository and sympathetic, and yet he puts his finger upon their weak points, and shows how utterly they fail to meet the deeper needs of man. The chapters on Socialism, Social Grievances, and the Distribution of Wealth, are well worth studying in these restless days, both by the restless classes and by those who are trying to find the remedy for the existing evils. Written in a popular style and with judicial dispassionateness, they ought to help men to see how much better is the solution given by Christianity of such questions as the existence of God, the worth of man, the problem of sin and suffering, the uses of life, and the mysteries of death and the life beyond, than any furnished by these modern substitutes. The book is printed in large, clear type, and is easy reading for the eye both of the body and of the mind. We cannot but commend this attempt to strengthen the foundations of the faith and to reclaim the doubters to a better belief.

THE DEFENCE OF CHARLESTON HARBOR, including Fort Sumter and the Adjacent Islands. 1863-1865. By John Johnson, formerly Major of Engineers in the service of the Confederate States. With original papers in appendix, full official reports, maps, and illustrations, Charleston, S. C.: Walker, Evans, and Cogswell Co. 1890. Price, $4.00.

The author of this handsome volume is better known among us as the popular rector of St. Philip's church, Charleston. This fact will be sure to interest Churchmen in advance of the reading. But the work will stand on its own merits. It has been most favorably received by the press, North and South. The Washington *Post* says: "Never had such great feats of war a worthier historian." The "great feats" referred to are described by the author with a rare impartiality as they occurred on either side, and we do not see how it would be possible for a historian to picture this tremendous struggle for the defence and capture of a stronghold with less exhibition of partisan prejudice. The thrilling narrative has all the accuracy that a trained military observer, who was a prominent participator in every scene described, can give to it; all the fullness that the war record of both contending parties can furnish; the aid of excellent maps and drawings,and the interest which only a fine literary style can impart. "The Defence of Charleston Harbor" is not a description of one of a hundred similar events in our awful war, such as have transpired in other wars of modern times; it is a story of unique methods of war by land and sea; battles of giants that for the first time measured their strength in mortal combat; of armored ships and torpedoes, of extraordinary engines of destruction that formed in Charleston harbor a theatre of action upon which the world looked with wonder. In this view, aside from its general interest, the work is a valuable monograph upon the new methods of war which that period developed. The narrative begins with the attack of the iron-clad fleet under Admiral Du Pont. We cannot help thinking that a work designed for national circulation, which this richly deserves, should have given a brief sketch of the gallant defence of Sumter by Major Anderson, when the first gun was fired upon the old flag. It would have added to the interest and completeness of the story. To the second and successful attack,under Gilmore,the author gives the most attention. His descriptions are graphic and exciting, and his criticisms seem to be well taken. The narrative will repay the reading, and the cost of the book is not excessive, considering the value and extent of the work. It is gratifying to be able to commend so heartily a book from the pen of one who was in the Confederate service. It is published by subscription, and can be ordered directly from the agents, or through booksellers. In ordering, the name of the general agent should be given, D. Ravenel, 12 Broad st., Charleston, S. C.

THE Manhattan Art Co., (150 Nassau st., N.Y.), have published the "Pastor's Record Card, and Record of Pastoral Calls,"which we should think will prove a valuable aid in parochial work. It is an adaptation of the most approved system of registration in public libraries, and would seem particularly suited to the work of large and scattered city congregations. By this system, the rector has upon his table, in compact, flexible, and portable form, a full record of every family and individual in his parish, with a complete record of all calls made. [250 for $2.00, 500 for $5.00, 1,000 for $5 00.]

THE inaugural address of President Gardner, at the opening day of Nashotah this year, is worthy of the man and the occasion. It gives good assurance of sturdy work upon the lines laid down by the founders of the mission. It is gratifying to know that Nashotah opened with an increased number of students.

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THE HOUSEHOLD.

OCTOBER APPLE BLOSSOMS.

BY FRED C. COWPER.

I strode along the great highway,
October's leaves went rustling by,
My vision all about did stray
To mark how summer glories die.

The woods were stretching half-bare arms
Protesting, heavenward, while here
And there, all flushed at death's alarms,
Bright red lit up their mantles sere.

Wild asters graced the shifting scene
Prepared in meekness to depart,
While dandelions proud of mien
Lay golden-bright on earth's good heart.

The milkweed scattered silken threads
To every corner of the world,
And daisies gently bent their heads
As fitful gusts about them twirled,

All this was suited to the time,
'Twas summer loit'ring by the fall,
A mingling with the ruder rhyme,
A sweeter, echoing madrigal.

But lo! and what is this I see,
So strange, so seeming out of place?
It is a hoary apple-tree
With summer smiles upon his face!

O apple-tree! what right hast thou,
When all thy June has passed away,
To put on youthful fancies now
And deck thyself in blossoms gay?

This right indeed I fairly earned,
Since I have lived a fruitful life,
Good conscience and sweet peace have learned
To dwell in me, devoid of strife.

Thus comes it, spite of wintry blast,
I bloom, I blossom with delight,
And teach, though skies be overcast,
That age, like youth, wears garlands bright.

THANKSGIVING DAY.

BY OLIVE CHESNEY.

"Ye have the poor with you always."

Let us not upon this day of Thanksgiving forget the injunction that fell from the lips of One Who spake as never man spake.

The home may be splendid and luxurious, or plain and simple, but if it is pervaded by love, it is a happy home, and blessed is every one who comes within its radius. Of our abundance or of our penury, let us share it with some one at least who has less than ourselves. Or if it be that of our board we may not share, then the comfort of sympathy, the blessing of a message from a warm heart, the pressure of a friendly hand, when friendly hands are rare, who can measure? Doing the best that we can, may not always satisfy, but it ever bears in letters of living light, the legend: "She hath done what she could."

Let it be enjoined as a privilege and a duty upon every child, to perform some act of kindness, or to give some expression of love and charity to his neighbor; and thus as they journey through life, the purest joys that they will know upon these happy days, will be born of self-sacrifice, reflected in the faces of those unto whom they have ministered. "For the gift without the giver is bare."

If any are to be envied, it is those to whom is given the power and the will to make the greatest number of persons better and happier. Such joys none are too poor or too sad to share

Besides being a day of thanksgiving, it is a day fragrant with memories of home, which will abide with many who now form the group around the family board, when in years to come they may be wanderers far from home. Again they will be the merry boys and girls gathered around the table spread with festive cheer. Once more the room will echo with gay laughter and jest, upon the giant turkey and huge chicken pie; the spicy odors of mince pies and plum pudding will be inhaled, the amber depths of pumpkin pies investigated, the delicious cranberry tarts and golden custards tasted, and the quaking moulds of transparent jellies will again seem to be shaking with laughter.

With these memories a sweeter, holier vision will arise, of a father with bowed head, whose voice is heard, as reverently he invokes the blessing of God upon these good things, and mother with illumined face, and voice tremulous with joy, who from very thankfulness of heart at having her dear ones around her could scarce enjoy the feast, will be present as in days of yore.

The aspirations of many women are bounded by their home. This is their world, and the halo that encircles the daily life of the faithful, Christian mother, is not for artist to paint, or the crown of her rejoicing for pen to portray. Happy is the woman who like Cornelia, can point to her children as her jewels. What casket of gems can with them compare? Living jewels are they that will shed their lustre o'er her heart, and will shine in her crown when He shall make up His jewels.

Not only is she the sun from which radiates the joy and light of her own home, but that home is a beacon light, the power of which she cannot, nor can any one, estimate. The garnered sweetness of her home is not confined to her own roof-tree, but sheds its aroma upon the neighborhood of which her family form a part. It is a pebble thrown upon the ocean of time, whose billows break upon the shores of eternity. What precious freight is borne upon these waves, who can tell!

"Far out amid the earth's turmoils,
A strong man stands,
Upheld in triumph and in toils
By unseen hands.

But who may lift with subtle wand
The masks we wear?
I only know his mother's hand
Is on his hair.

I only know through all life's harms,
Through sin's alloy,
Somehow, somewhere, that mother's arms
Will reach her boy."

JUDITH.

BY EVELYN RAYMOND.

(Copyright, 1890).

CHAPTER V.—A LADIES' MEETING.

The expression of poor Judith's face was so absurdly forlorn, that it provoked a smile and a bit of gentle raillery from her mother.

"My child, the calamity is not so terrible!"

"Terrible enough!" laughed the girl, conscious that her vexation was disproportioned to its cause; yet continuing her dusting of the great dining-room, as if viciously enjoying the rubs she gave the furniture.

Mrs. Dunning placidly rocked, and counted her stitches.

"There! will that do?"

"It will do, certainly; but I scarcely see the need of such rigid regularity."

"It looks like a funeral! I know it and intend it, for I feel like one! I dare any of those gossiping old women to invade my home again!"

"Odd! How the altering of a chair's position will change a room."

"But, Mama, if I don't fix them this way, there won't be a place for everybody."

"Is it necessary they should all occupy one apartment?"

"Would you let them swarm all over the house with their snips and shreds, and general disagreeableness?"

"If they wish. My fancy is that they should feel this house the hearthstone of the parish, around which their lives may cluster to gain strength and happiness."

"Queensie! It's very disturbing to have you so good! You make me a great deal of trouble. Now, I have just fixed everything so satisfactorily, all in a row, so much chair, so much elbow room, and you go and upset it. I do wish you and David would behave!"

She swooped down upon the tiny creature who had not stirred from her cozy corner, and nearly smothered her with caresses.

Even just-minded Mrs. Morrow wondered at Mrs. Dunning's weak indulgence, and others made open comment upon the manner in which she controlled, or failed to control her erratic daughter. But then Mrs. Morrow's brood had all been orthodox chickens, and wise as she was, she would never have known how to manage an "ugly duckling."

This other mother did, and her tolerance was not weak; she merely guided, where she could, her darling toward that All-seeing Father Who alone had the right to control the soul He had created.

The humble Christian had scruples against interference with her Maker's work, but took strenuous care in holding herself ready to lift Him His tools and to keep hindrance from His way.

"Now, what would you two have me do?"

"Ask David."

"Your reverence!" called in peremptory fashion brought the rector from his study.

"Well, how do you like it?" Judith's eyes danced at his evident perplexity.

"What—what is the matter with the room? "

"Society meetin', sir."

"Is that the way to fix things, on such occasions?" pointing to the angular rows of cane-seat chairs procured, only Judith knew whence. "It doesn't seem very home-like, eh, mother?"

"Brother mine, you have no home. You have a 'parish.' "

Suddenly the door opened, and Miss Anne entered, unannounced.

"I thought I'd run over arly, an' see how you wus gettin' along. Ain't much uset, be ye? ter country Dorcas' meetin's, an' sewin' circles, er this 'pears like a sewin' straight! There, Mis' Dunnin', I've ben a-butcherin,' an' a-tryin' out, an' a-packin', till I'm clean beat. I thort I'd bring ye some head-cheese an' mebbe ye'd relish it."

The good woman was redolent of the "trying out" process, and Judith's contemptuous nostrils were already sniffing the air; but she took Miss Anne's "things," thanked her dutifully enough, and rolled her an armchair opposite "Queensie's."

"Is the room right?" she enquired, with much solemnity.

The visitor looked up sharply. "It'll do, though I'd ruther not see it so sot. Don't 'pear so's 't ye wus glad ter see us."

"Miss Anne," interposed Mrs. Dunning; "it will be a relief to my ignorance if you will assume charge of matters, as you would, were the gathering in your own house."

Wise little woman! Fatigue vanished on the instant, so did need of further aid from Judith.

In an hour, not only the dining-room but the pretty parlor, was filled with busy women; by no means sitting in rows, but grouped about with flying needles and faster flying tongues.

Judith had regained her good temper and her spirits, for humanity was a fascinating study, and here were some unique specimens; while Mrs. Dunning felt nothing but hospitable pleasure in the entertaining of her "son's people," and the latter did not recall so pleasant a meeting.

"Angely," called Miss Anne, rather abruptly: "how's Olive Tynan?"

"Quite well, I believe." The suddenness of the question had called a bit of color to the girl's brow, and Judith looked up inquiringly.

"Why don't some o' you young folks go an' see her? It's a shame for her wicked old mother ter shet her up so."

"She would not care to see any one."

"Humph! I've heerd some queer stories lately. She sees you."

Angela made no response.

"If what I hear is true," took up Mrs. Bradner; "'Madam Tynan and that top-lofty son of hers have got more on their consciences than I would like on mine."

"Jane Swinson, 't lives next me, 's got a sister 't washes fer 'em; and she 'lows must be queer doin's, 'cause even the help dassent say nothin' 't goes on inside. 'F they did, they'd all lose their places ter onct."

"That, it appears to me, is only right," replied Angela with some spirit; and to her relief the entrance of the rector diverted curiosity from a subject she would avoid.

"Wal, dominie, "cried the "leader;" "men folks ain't allowed ter goose parties!"

"I did'nt know I was attending one! Good afternoon, ladies, I am glad to see you here."

"D' you know what is allers done, when an old 'bach' gets inter a women's meetin'?"

"No."

"He has ter thread a needle all round. You kin begin ter Angely, seein's ye can't help edgin' that way."

A laugh ran round the circle which neither David nor the young lady in question appeared to observe, as he sat down by Mrs. Morrow.

His sister was a trifle annoyed.

"Miss Anne," she said: "You spoke of 'sociables' just now. What are they!"

"I wus goin' ter mention 'em ter your brother, ter-day. We hev 'em every winter. All on us meets ter each other's houses an' plays games an' hev refreshments, an'—"

She paused, casting what she fondly supposed to be a mischievous glance upon the clergyman, but which was such an unmistakable contortion of her broad face, that Judith laughed, and to excuse it, exclaimed: "Refreshments are Miss Sharkey's strong point."

"Yis, they be! But we don't hev no leminade nor no Rebekyin in cold weather! You'll hev ter tackle some other line ter show off in this time."

Judith's anger made her silent, which was fortunate.

"You left out one important part," corrected Mrs. Vestryman Thomas;

"passing around the basket."

"I wus goin' ter bring thet in easy; I didn't know but it might be wicked!"

The gauntlet was thrown down, and the rector acknowledged it. He had come on purpose so to do; having, some days previous, been informed by Rupert, that "Miss Anne was on the war-path, stirring up some more 'church-doings.'"

"Passing around the basket, means asking a contribution, does it not? For what is money needed just now?"

"I thort we'd better hev a new church carpet. 'Tother's ben down ten yea'."

As no one else expressed an opinion, and Miss Anne's "I thort" seemed accepted as final, the rector resumed:

"Our little church seems to me wonderfully complete as it is. All its appointments are in keeping; and what is more, the vestry inform me that we have a small surplus 'at interest.'"

To the "leader's" restless nature this seemed of much less import than it did to David, who could not believe that the Lord wished His money to lie idle in banks while His poor were starving. She had sufficient executive ability to have governed a multitude, imprisoned within the narrow limits of her life, and it kept her and everything about her in continual fermentation.

Her pastor had recognized this, and hoped to divert the pent-up energy into a wider, more beneficent channel.

"I am glad to discuss this matter with you, and see no objections to the 'sociables,' rightly conducted, and invested with the gentle dignity and consideration which should mark all Christian intercourse. What impresses me less favorably is the object for which it is proposed to hold them. God has been very good to St. Andrew's. It is a favored congregation which can say as our's can: 'We owe and we need nothing, temporal.'"

The needles flew less rapidly now; the sewers were giving close attention.

"Tell them of the B street tenements, my son."

And David told. Story so graphic that the needles stood still in the unfinished stitches, and so full of pathos that the sewers' eyes grew blind.

"Oh!" gasped Mrs. Morrow, "the poor little children! God help them!"

"Let Him help them through you, if your prayer be earnest."

His voice was impersonal and stern. The missionary had forgotten himself: he was back in spirit at his old past, agonizing over a misery his all could do little to alleviate.

Into the pause which followed cut Miss Anne's sharp, rude, "common sense."

"Dominie, if ye're so dretful sorry fer 'em, why 'd ye leave 'em?"

On the instant his answer: "To arcuse *you* to work for them. Great and grand are the city's charities, far greater her needs. Many a country parish exists, of which St. Andrew's is a type, rich, narrow-sighted rather than narrow-minded, spending the years in a ceaseless round of self-adornment, self-enjoyment. Without, are fellow-beings famishing, to whom a crust of bread would mean salvation. Give it to them, Miss Anne,—you and all."

"I, too, have a story to tell," cried Judith, eagerly, and avoiding her brother's eye: "I know a man who labored for those poor wretches till he had spent not only all his money but all his strength; who sat up writing all night long that he might earn more for the poor who accepted and thanked him not."

"Judith!"

She paid no heed. "Then his good bishop did what any common-sense man would have done—insisted upon saving the life of such an invaluable toiler, and sent him here among you to recuperate. He has done that, he has done *more*: he has given every cent of his salary and his book-sales to his beloved charity. If it hadn't been for Mama's little portion, *we* should have been about as badly off as the mission!"

"Sister, I command you to say no more."

She was coolly exultant. "I have finished, my dear. I merely wanted that they should know what manner of man they were calling 'Dominie,' and that you practice much better than you preach!"

She glanced at Angela, who looked indignant. "Oh! you needn't frown! You wouldn't all rave so over his sermons if you got as many of them as *I* do!"

"We don't need 'em so bad," retorted Miss Anne; then with customary abruptness, and fixing her shrewd eyes upon the young priest's face: "Parson, is all that *true?*"

The flush which tinged his cheek was sufficient answer.

She rose and held out her hand. "Then I'm with ye, heart an' soul."

He grasped it cordially, the gladness of his spirit illuminating his gaunt face. Where the "leader" went, the "perrish" followed, and it was an afternoon's work which he could offer to God.

Mrs. Dunning's eyes were on Angela, the girl's on David; something in their expression sent a wave of mingled joy and pain through the proud mother-heart, as the other rose and said: "Come, Mama, if Mrs. Dunning will excuse us, let us go now. Papa will be wanting us and supper;" as the door closed, to be, of course, immediately discussed.

"What a good girl she is!"

"I reckin so. She's the *very best* the Lord ever made," asserted the autocratic "president."

"Now, Miss Anne—when *I'm* here!"

"On *some* subjicks, 'least said soonest mended.'"

The laugh this evoked was genuine even on the victim's part: "If I never had to meet you I should like you *very* much."

The spinster looked up. The others were shocked, but she quite understood this enigmatical praise, and her lonely heart was touched.

"Thet's exactly the way I feel. We aint fit ter be hitched up tergether; but thet don't pervent us both bein' good hosses—er *mules!*"

The bell rang.

"Humph! Whoever thet is, comin' so late, means ter git a lot o' credit cheap."

The "meeting" had broken up, and all eyes were idle enough to turn curiously toward the door and the approaching guest.

"Ye're jest in time ter go home agin!" and "Mis' Inglesby, yer reverince," were the simultaneous announcements which electrified the new-comer and the company into which she was ushered.

Her eyes had the frightened look of one neither expecting nor used to meeting many people, and the utter silence—brief as it was—which followed her entrance would have been disconcerting even to those who were.

"Into the study, Bridget," directed Mrs. Dunning, and the stranger blessed the ready tact which shielded her from all those astonished eyes.

(To be continued.)

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To Get

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Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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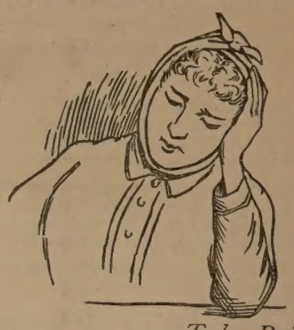

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CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

THERE is a style of plate mats that would be well received as a Christmas gift, because they do not require any particular care in washing, and are durable enough to use constantly. This form of mat has a circular centre of plain linen for the plate to rest upon. Sometimes the edge is made firm by basting upon it a line of flat linen bobbin, and overworking it with a far-apart button-hole stitch. An easier way is to take the linen circles to a sewing machine agency and have their most expert hand put a narrow cord-like hem upon them by the special attachment that comes for the purpose. The cost will be trifling, and hemming a circle smoothly is impossible to an inexperienced hand. After either edge is made, the circle is bordered by netting done with linen or cotton thread, which must be strong and not too fine. A netter will know how to keep the border flat, and yet not full enough to form a ruffle. Its width is a matter of taste, but of course the more rows the more elegance of result, and a two-inch wide edge is far prettier than anything less. For ordinary use the mats are sufficiently pretty to please the most fastidious; but to make them more effective as a Christmas gift, a lining of delicately-tinted surah silk can be lightly tacked under each one. The silk circle should be as large as the upper one, and the edge, which will be nearly on the bias, can be picked out by the fingers and a darning needle into a little puff or fringe, which will prettily support the outer edge of the netted border.

WORK POCKET.—Terra-cotta plush, with a band of embroidery, is the material of this work pocket, which is seven inches wide by five and a half deep, finished. Work the embroidery along the middle of a canvas band fourteen inches long, and of the width of the pocket. The work is done with split filoselle silk, old-rose and green for the leaves, plum-color for the berries, olive for the stems, and dark green for the band at the sides. Along both sides of the embroidery set a plush band with gold cord at the inner edge. Line the embroidery with old-rose satin, and line the entire piece with the same, putting in a canvas interlining. Turn up the lower end for the pocket, and slope the upper for the flap. Inside is a shirred satin pocket drawn on elastic braid, with a heading above. Finish the edge with silk cord, and provide it with a button and loop for fastening.

LITTLE HAMMOCK.—To make a little hammock that is quite complete, take three-threaded macrame cord, knit *very loosely* on *large* needles, back and forth in garter stitch. To find the size, the knit portion should be as long as the doll for which it is intended, and about as wide as it is long. With a crochet hook draw long straight loops of the cord half as long as the knit portion, drawing them out evenly and holding all together, looped over one finger. Have ready two worsted cords tipped with tassels, wind them closely about the cords just below the finger, fasten the knot with needle and thread. Work the thick loop left on the finger over and over with cord finishing neatly; finish both ends alike. Put tiny hooks in a corner, or make little ropes for each end, and then it can be swung almost anywhere.

A PRETTY arrangement to hold papers may be made of a Japanese matting screen, one of those which are so inexpensive and easily procured at any place where Japanese notions are sold. Turn the lower part up till a pocket of half its depth is formed. Decorate with lavender and yellow ribbon, and then paint graceful sprays of yellow and purple pansies upon the upper part of the rack, as well as upon the pocket. It is large enough to hold several papers, and strong enough not to be pulled out of shape by their weight.

A SIMPLE and dainty affair to hold pamphlets may be made of a sheet of white celluloid, bent up at the bottom to form a pocket, and held in place by bows of baby ribbon. Upon the part that is bent over, paint a branch of dogwood blossoms, relieved around the edges with a hair-line of gold. Nine miniature representations of magazines were painted on the upper part, and on each one was inscribed a letter, spelling the word Pamphlets.

WORK-BAG.—Take a square of heliotrope satin; line it with cream china silk, finish the edge with seed pearls, stitch inside it a round bottom of paste board covered with the silk, paint a few violets on one side, and draw together with heliotrope silk cord, tipped with balls.

LADY'S KNITTED HOUSE JACKET is knit on steel needles with double Berlin wool. Cast on 45 stitches, knit 150 rows backwards and forwards, plain. Then take the foundation stitches on a needle and knit them in addition to the others, thereby forming the first front piece, and an armhole. Knit the back piece, in the same manner, upon the 90 stitches for 122 rows, cast off the 45 stitches added at the beginning of the back piece, and knit 150 rows for the second front piece on the remaining 45, joining them to the stitches previously cast off to form the second armhole. Crochet a picot edge round the armhole and jacket, consisting of three chain, one double crochet in the previous double crochet, missing one of the edge stitches.

A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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The only thing lacking is houses in which to shelter people, and those I am building at the rate of fifteen per month, and other parties are building three times as many more, and yet the supply is nothing like equal to the demand; we need boarding-house keepers and parties to build and rent houses.

The three hundred lots in my addition are rapidly selling at the low prices put upon them, and the business lots in this addition affords the greatest opportunities for investment, as the great demand has not yet started there.

I will let a contract to 100 different men to build a house this winter, and apply his labor in payments of a lot, with a cash payment on the lot of $25, and I will furnish all material; I will sell a house and lot on same terms, with a cash payment of $300.

To Investors: Twenty per cent. on your money. To persons not desirous of coming to Harvey I will sell one of 20 houses just completed in Block 99 for $1,200, and accept $500 cash and $75 quarterly. These houses are well and substantially built, being sheeted and papered all over outside, with hard wood floor in kitchen, pipes being connected with the water main in the street, and with water and sink in the kitchen.

The house is 20x30, four rooms, pantry and vestibule on first floor, with an 8-feet ceiling upstairs, and all rented for $12.50 per month.

The investment figures this way:

Cost of house and lot	$1,200	Yearly rental	$150
Cash payment	500	Yearly interest on amount due	49
Amount still due, 7 per cent	700	Amount of yearly rental clear	101

This pays more than 20 per cent clear on the $500 invested, to say nothing of the advance in real estate, which will no doubt double in 18 months.

I will agree to collect the rent and take charge of the property exactly the same as if I owned it, free of charge, and apply the rentals in cancelation of the amount due, or on the quarterly payment. Do you know where you can get larger returns on your money? These houses would bring a higher rental in view of the great demand, but my policy has been to be satisfied with what the houses are worth, and not impose upon people simply because it is possible to do so. Write for a photograph of the house and all information. Now is the time to buy lots, as the Spring time will witness an advance of one-half in prices. I sell now simply that I may be able to buy more acres to sub-divide in the Spring.

The shops and factories are getting about ready to begin work, and any day long train loads of machinery and material may be seen on the tracks here, and the whole town has an appearance of the greatest industry and enterprise.

The temperance clause in each deed as given by the Harvey Company and myself, has had the effect of keeping out all undesirable people, and the community is a collection of persons, such as seldom come together for temperance and good citizenship.

Remember that Harvey is not simply a booming town, that depends on nothing but excitement to keep it up, but that it has the resources within itself to make it a permanent and established city, and that the factories and business capital is already established there, and he who buys now cannot fail to realize great advances.

Write for plat and price-list and all information.

I refer to any of your friends in Harvey, to the Atlas National Bank, Chicago, or to *The Union Signal*.

Local Office, Main Street, Harvey. **M. M. BROWN, 150 Washington St., CHICAGO, ILL.**

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